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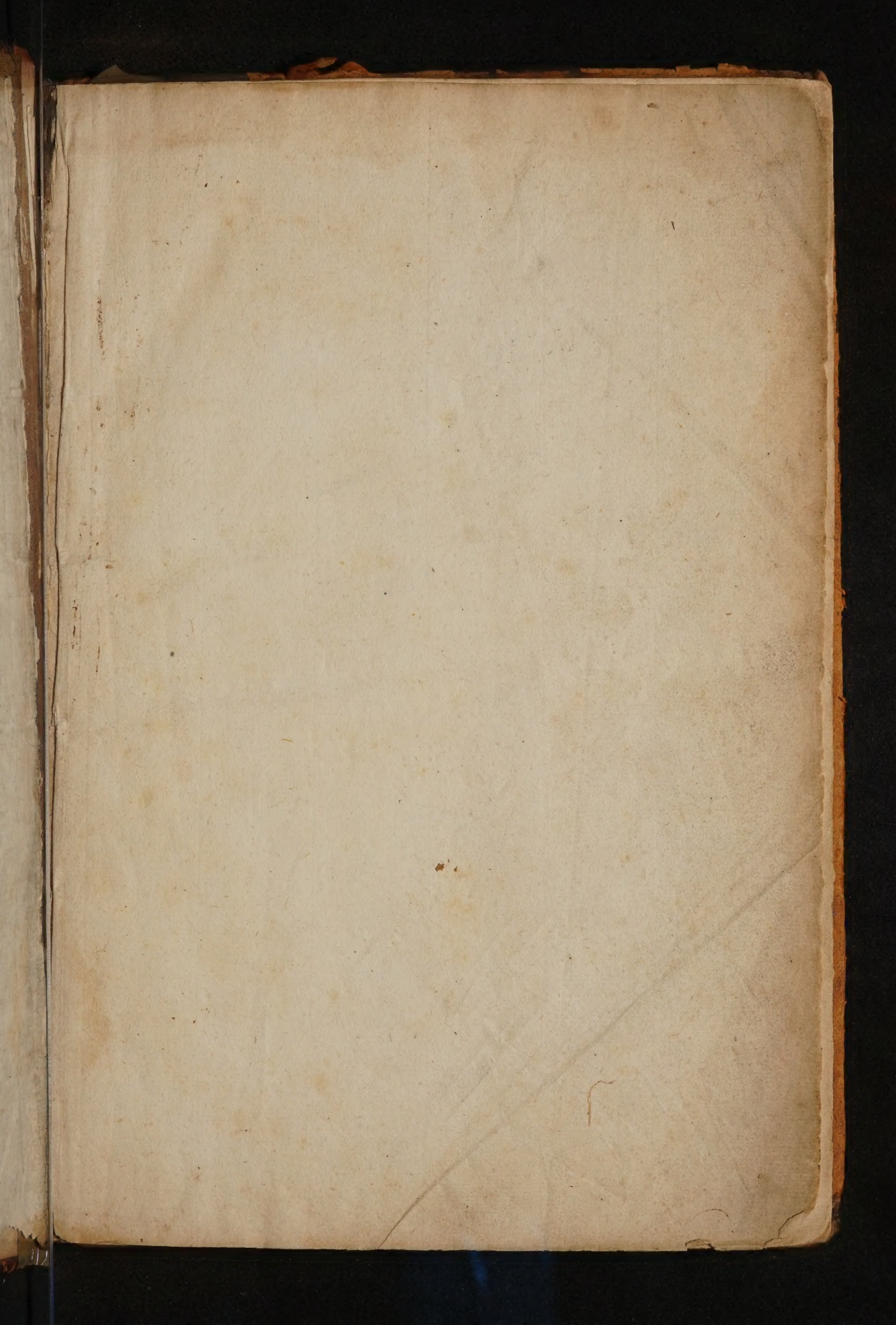
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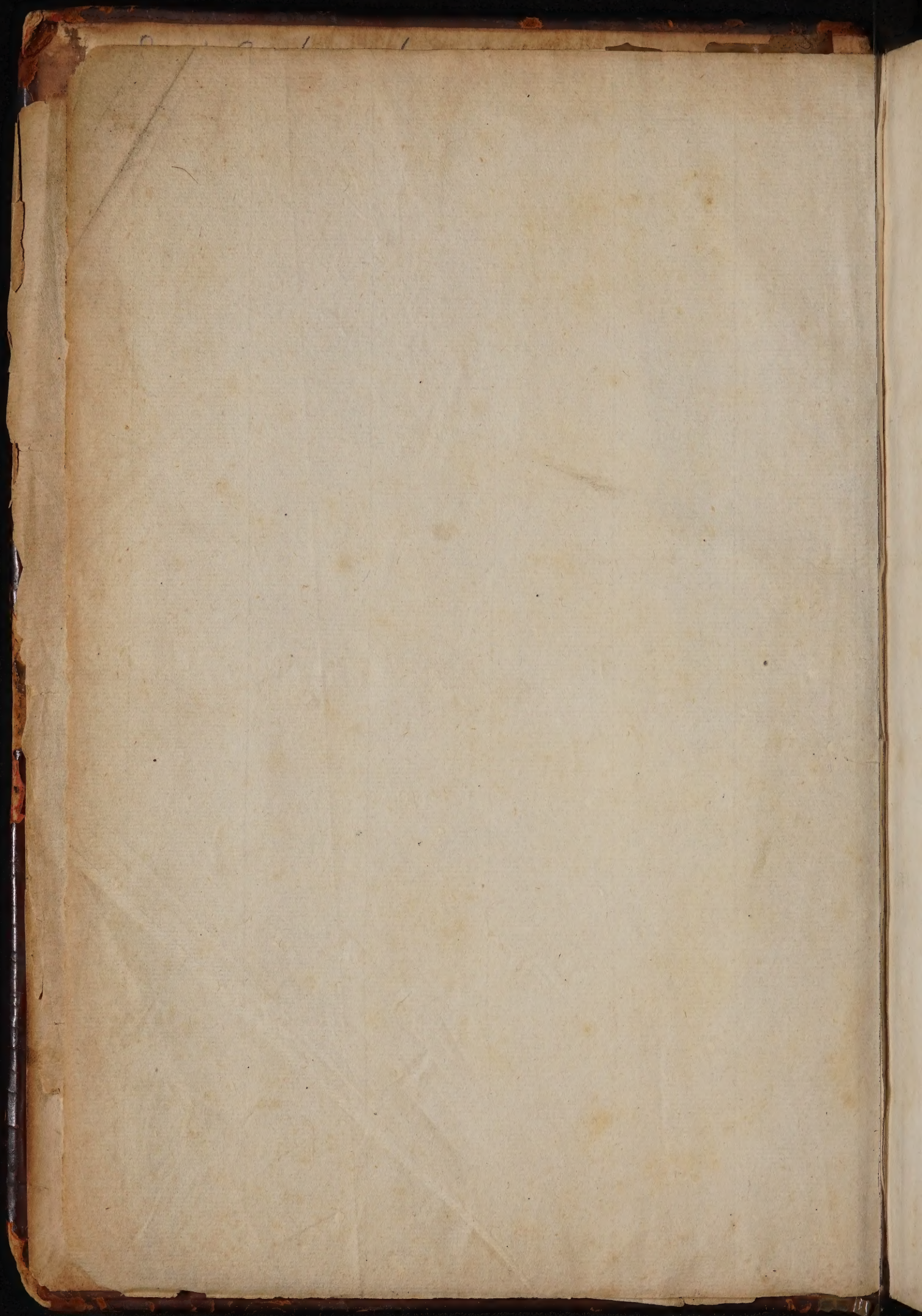
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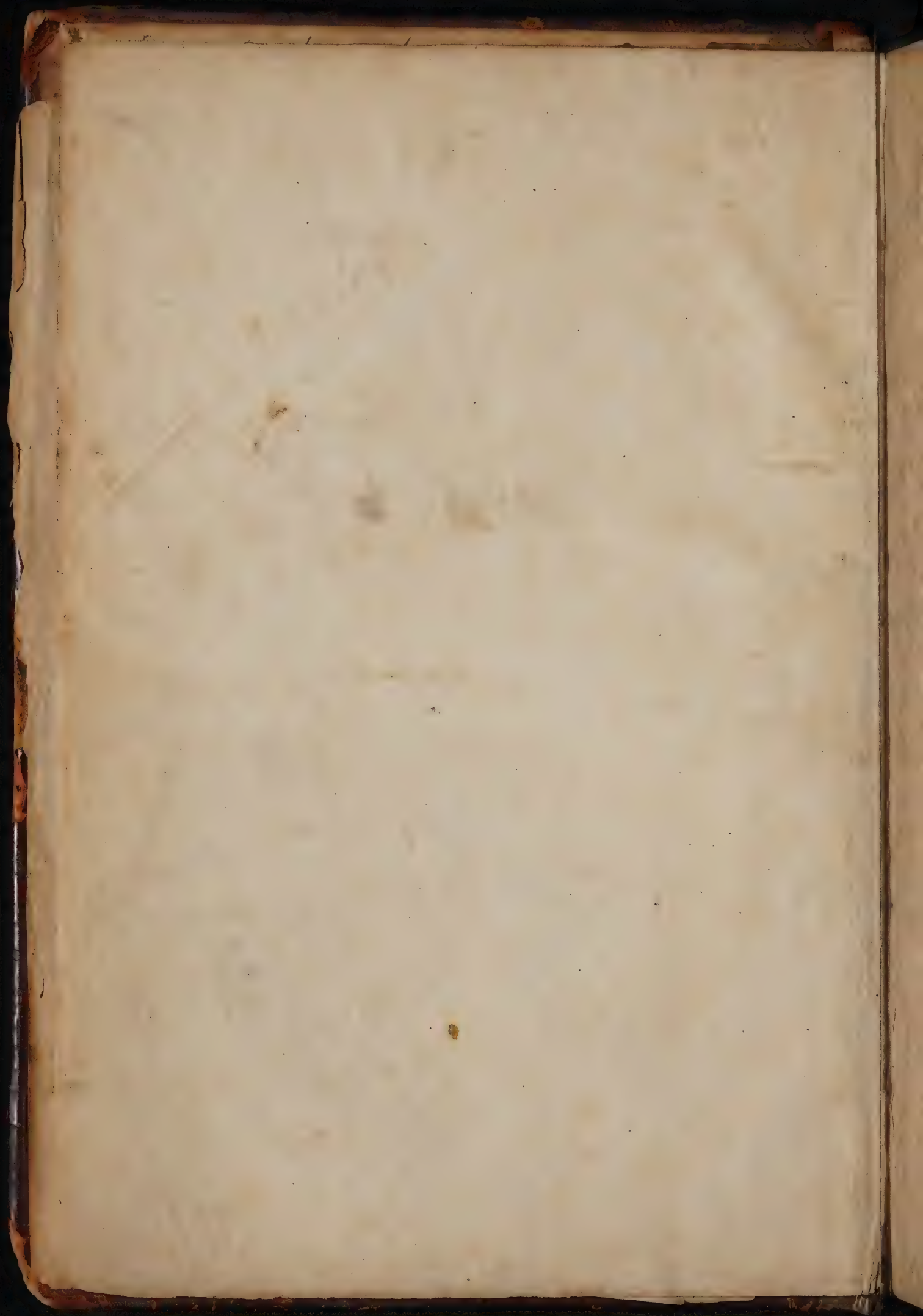
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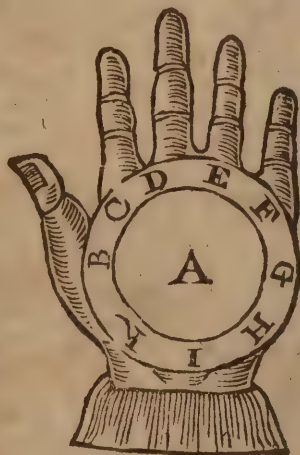
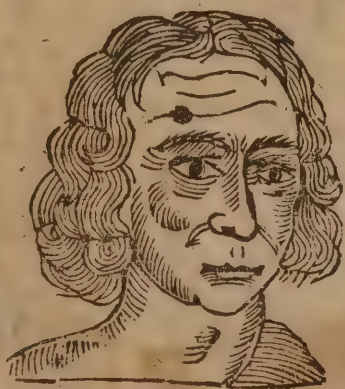
SAUNDERS
PHYSIOGNOMIE,
AND
Chiromancie,
METOPOSCOPIE,
The Symmetrical Proportions and Signal
MOLES of the BODY,

Fully and accurately explained; with their Natural-
Predictive Significations both to MEN and WOMEN.

Being Delightful and Profitable :

WITH
The Subject of DREAMS
made plain :

Whereunto is Added
The ART of MEMORY.



The Second Edition very much Enlarged

BY
RICHARD SAUNDERS, Student in Astrology and Physick.

LONDON,

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at his Shop at the East end of the Royal Exchange. 1671.

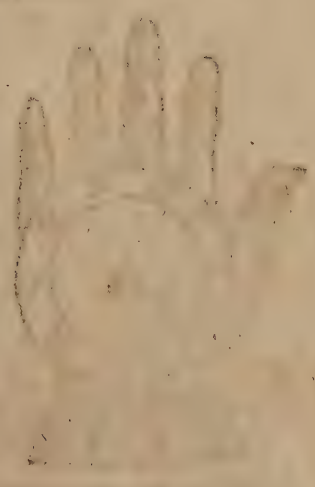
ZANNDERS

PHYSIOGNOMIE

Chromatiz

METOPROSCOPIE

Summa der Physiognomik
von J. A. Zander
Leipzig, 1875
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TO
THE TRULY AND VERTUOUSLY-NOBLE,
UNIVERSALLY-LEARNED
M E C A E X A S
ELIAS ASHMOLE
of the Middle-Temple Esq;

Windsor Herald at Arms, and Contrôler of the Excise
for His MAJESTY.

WORTHY SIR,

When first I intended this Subject, I had
thought to have passed it *cum sicco pede*;
but its usefulness by necessary dependance,
hath gained such accrescence, it is at last
arrived to this Bulk, and craves your Pa-
tronage. I was much troubled in my thoughts, but
when I found *Plato* resolving, *Hominem ingeniosum, at-*
que

The Epistle-Dedicatory.

que mansuetum, atque virilem difficile reperies, I concluded.
And truly Sir, I know many Noble, Rich and Wise,
but I hardly found a *Real-Mercurial-Encyclopedian*, till
a happy gust drove me to this *Anchorage*.

The reason of this Dedication, is principally those
Merits which are inseparable to your Self, appearing
in my sight to admiration, since the first time I had
the happiness of your Acquaintance; which to illu-
strate with my Pen, were to light a Candle to the Sun,
as those many judicious Labours and deep Secrets al-
ready in the World, and (as I hear) in the birth, bear-
ing Your Image.

Greatness of Personage (its possible) may be
unapt for Patronage; empty Titles and signal Births
are weak supports to Mysterious Sciences: Might with
Ignorance, and Learning with Malice, alike bespeak their
insufficiencys. Learning is best Fortressed by those that
love and understand her *Dialect*. Things that are High
and Divine, are of such worth they disdain to be owned
but by Persons of Merit; for indeed, they exceeding
the Vulgar, the eyes of the uncapable and Ignorant, de-
base, rather than illustrate and adorn them, as not know-
ing their *sublimity*.

Therefore it concerns him on whom this know-
ledge hath been bestowed, not to communicate
indifferently his Secrets to all; And if he be impor-
tuned to bring them forth into the VWorld, exposing
them to the Censure of *Aristarchus* Brood (which are
numerous in this Age, and increase daily) he ought to
select some not Ordinary person in parts, for his Pro-
tection: VWhich I now do, publishing this VWork
which hath not been conceived, nor composed of the
vile seed of Imaginary Sciences and foolish Contro-
versies of these times: but of the purity of the Anci-
ent Sciences, which have been revealed to Men, who
have

The Epistle Dedicatory.

have furpassed others in Honesty, Esteem, Reputation, and in the Knowledge of what was past, present, and to come, (as Dr. Gell learnedly in his Sermon *August 1. 1649. pag. 4.*) and were thought *such*, who participated in the Counsels and Decrees of the most High; whose Counsels I have followed; to which is Added that poor *mite* the Almighty hath lent me: which I endeavour to employ to His glory, and my native Countreys benefit.

Sir, it is needlesse to acquaint you with the useful nature of this VVork, as being *such* whereby wise men may know themselves, and approach nearer to God; I mean in the Knowledge of his most excellent VVorks.

For the Historical notions of God in the Scriptures; are not sufficient, unlesse we also read and see him in his Creatures, which is done, not so much by outward speculation, as by a sedulous search into their Velated nature, and abscond disposition: For in the beginning God adorned all things created with signatures, that so the Ingenious might solace it self, by a disquifite search into the natural qualifications thereof, and thence with a cheerful boldnesse acknowledging the wonderful Works of his Creatour, be sweetly constrained by a Holy Violence to the love of God himself, to love him for Himself, and the Creature for his sake; which to do, is the accomplishment of the Law and the Prophets.

I hope the Nature of the Subject will plead Acceptance with the Ingenious whomsoever, (it being composed of such variety) the major part of which, as yet never saw English:

And Sir, I hope with you, to whose Protection (next the Almighty) I commit it, craving pardon for my prolixity: And that *Learning* may have its Halcyon
dayes,

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dayes, Knowledge flow forth like a Torrent, ingenious Labours, their due respects, that successful Prosperity and accomplishment of Divine *Beatitudes* may attend your worthy Self, and vertuous Lady, is the humble prayer of

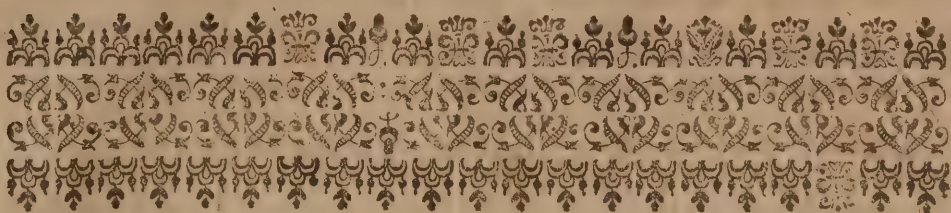
SIR,

Yours (in the utmost

of all true love and friendship)

RICHARD SAUNDERS.

The



THE
P R E F A C E
TO THE
Ingenious and Courteous
R E A D E R S.

SIRS,



Have for the publick good taken pains to subject my self to the common Censure, the which I expect not but to find as various as the Faces of the Censurers; livid Envy usually snarling at ingenious labours; *Juvenal* long since resolved,

Nemo Mathematicus genium indemnatus habebit.

Only this Bulwark is left me, as having consciously laboured for my Countreys good: therefore will I not Apologize, *Oportet*

ut ars in hoc naturam imitetur ut quicquid agit, propter finem agat, Arist. de Poet. 2.

The Subject of this ensuing Discourse, is a Philosophical account of that eminently-ancient and renowned part of Philosophy, as capacious as the whole Universe, *Physiognomy*, for so I principally call it, *Chiromancie* and *Chiroscopia* (largely handled in the sequel) being but parts thereof, which I have so fully cleared, that the meanly Learned may advance in the knowledge of its Principles, and become knowing in the said Science without farther and greater pains. Yet, though the Lamb may wade, the Elephant may swim: This first part handleth properly the Subject of *Chiromancie*, which is as *H. C. Agrip.* defines it, *Divinationis species, quæ per linearum manuum inspectionem celebratur*; or as other wise he hath it: *Chiromantia autem in vola manus pro numero planetarum septem montes effingit: atque ex lineis, quæ ibi conspiciuntur, quæ hominis complexio, qui affectus, quæ vita, quæ fortuna sese posse cognoscere arbitrantur per linearum Harmonicam correspondentiam*, &c. but more briefly, *Chiromantia est prudentia boni vel mali quippium ex manuum inspectione ad hominis salutem presagiendi*. This last definition by the word Prudence constitutes its genius for the causes of its divination. *Chiromancie* is derived ἀπὸ τοῦ χερός i. e. the hand, and *Manteias* ἀπὸ τοῦ μαντεῖος i. e. to divine, or divination.

The causes of this Science are the external, remote, and universal efficient: the material cause, is the good and evil to which man is subject: the formal is the foreseeing of the good and evil by the inspection of the hands, discovering and distinguish-
ing

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ing the diversities of the lines, the distinctions whereof are fully hereafter laid down. But it is necessary to take a brief Survey how *Antiquity* hath honoured this Science; we have many very remarkable notes thereof in the holy Scriptures: as for brevity, *Iob* 37. 7. according to *S. Hieroms* translation, *In manu omnium hominum Deus signa posuit, ut noverint singuli opera sua*; God hath placed signs in the Hands of all men, that every man may know his work: I know it is in the English last translation altered in sense, which runs thus, *He sealeth up the Hand of every man, that all men may know his works*. But how doth this agree with the Original, I wish the Commentators to observe; which is really thus: יְחַתֵּם לְדַעַת כָּל אָדָם מַעֲשֵׂיוֹ כִּדְבַר אֱלֹהִים. This is the true Hebrew version, in which is more to be understood, to this purpose, then I have space to insert, and is the Text and ground all men must hold unto, though Policy hath given it divers Readings, which my Learned Friend Captain *George Wharton* hath judiciously observed in his near Tract on this Subject of *Chiromancie*, pag. 53. and 54. all which render it to this sense I have urged it most exactly, and much more emphatical and true than the late translation. The Wise man in *Prov.* 3. 16. *Length of dayes are in his right hand, and in his left hand, riches and honour, &c.* words which the wise and curious do much observe as being a tract of the Divinity. The wisest Philosophers and most eminent Magistrates have respected, honoured and studied this Science of *Chiromancie*; and not the smallest number of Writers hath this Art merited.

We find in the truths of *Antiquity*, the *Hebrews*, *Caldeans*, *Arabians*, *Indians*, *Greeks*, *Latines* and *Italians*, great Students in, and promoters of this high part of Philosophy; who with no small pains, have in their several Tongues written large Volumes thereof, as *Aristotle*, princeps philosopharum, *Virgil*, *Plantus*, and *Juvenal* have copiously observed; the last in his sixth Satyr saith,

Frontemque manumque Præbebit Fati---

Great Magistrates have loved, used and honoured this Science; amongst whom were *Lucius Scylla*, and *Julius Caesar*, as *Suetonius* and *Iosephus* report; who affirm that by the hand the said *Caesar* discovered the false *Alexander*, who said he was Son of *Hered.* Infinite copious might I be in this Subject, should I run through the whole *Classis* of those famous Noble Heroes who have spent (to their eternal fame) their pains in this Science; But lest I should be prolix, I have alphabetically recorded in a following page, the names of all whom I have had the happiness to consult with in this work whom I esteem worthy of commemoration, as from whose wells I have oft filled my buckets in the building this Fabrick, obeying the Oracle of *Apollo*, who when *Æsymus* demanded by what means the *Megaraeus* might order their Commonwealth best, answered, *If they took counsel of many*: which I hope is no more (in the eye of the Learned) then *assumptionem laudabilem facere*, the wisdom of the Antients being of so honourable account in any estimation, that I shall not think my self to see rightly, without their light (take notice, friendly Reader, that I appear not under the notion of private self-fancie) although some delight to be obstinate, and condemn that light that others have, because they like their own darkness better: through which they oft verifie the proverb, *Canis festinans cæcos parit catulos*; yet I take not all the strains of the Antients as Orthodox; for I know they have frequently shot wide the mark, and are to be studied in this also; for oft from the variety of Writers it is, that many are tost too and fro, as from Racket to Racket, being forc'd to change their thoughts as oft as they change their Authors; and conceiving they have pitcht upon a right point (just like ticklish weathercocks) are necessitated to shift with the next puff (although but of an empty windy conceit) new discoveries begetting new opinions, which raise more blustering turbulent doubts then their greatest strength of judgement can allay; (thus unhappy men) thinking themselves ready to anchor, a cross gust blows them off the shore, pethaps into a rougher Sea of debate and perplexity then before, and with greater hazard and danger of splitting, so that *mala parta, male dilabuntur*.

But not to enlarge my discourse with observation of the curiosities of the Antients in this Science and its praise, I shall desire the lovers of it to see what Cardinal
Alatenfis

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Alatenfis, Savonarola, Scotus, and Andrew Corvin, (who have herein exceeded) say of it; it being infallible in its effects, as whereby we may foresee many misfortunes; it is a Science very necessary for Ministers and Physicians, in their visitation of the sick, that by their face and hands they may discover their condition; for the symptoms quickly appear in the face; the heart (by reason of the tenuity and subtilty of the skin in that place) painting forth (as it were) the notes of its affections. And certainly the face is a part so fit to disclose all the affections of the inward parts, that by it, is manifestly discerned an old man from a young, a woman from a man, a temperate person from an intemperate, a French man from a Spaniard, a sad man from a merry, a sound from a sick, a living from a dead: wherefore it may be affirmed that those things which we keep secret and hid in our hearts, may be understood by the face and Countenance.

Heu quam difficile est, crimen non prodere vuln!

said Ovid; and Juvenal

Nec bene mendaci risus componitur ore.

The lineaments of the face and lines of the hands being considered according to the divers actions of our life, and increase of our years, where there is change of temperament, whether it proceed from indisposition or the influence of the Stars, they also do change. The Stars having such an influential power over us, that we act by them, though they are but second causes, and their influences do so necessitate us that we cannot avoid their fatality, unless we have recourse to the first cause which governs this all; so that their mutability and change, changeth us and our fortunes, which is discovered in the lines of our hands, as the Learned *Mamilius* notes in the Proem which he dedicates to *Augustus Caesar*.

Saying,

*Postquam omnis Celi species redeuntibus astris;
Præcepta in proprias sedes, & reddita certis
Fatorum ordinibus, sua cuique potentia forme,
Per varios casus artem experientia fecit,
Exemplo monstrante viam; speculataque longe
Deprendit tacitis dominantia legibus astra,
Et totum alterna mundum ratione moveri,
Fatorumque vices certis discernere signis.*

All the *Censors* and *Syndics* of Sciences, have been constrained to commend Chiromancy, even those who have been most passionately animated against it; *Delrio* and those of his opinion, as may be seen in his *Rapsodie, title Disquisit. Magic.* is forced to approve Physical Chiromancie, dividing it in two parts, Physical and Astrological; as if judgement could be drawn from the one without the other, when as without Astrologie the other could not subsist, and be subservient to true knowledge. But this peevish Priest would not pass by this Science no more than the rest, without the pincers of his censure; being desirous to debase it so far, as to attribute the invention and greatest practise of it to those miserable Vagabonds, which we call Gypsies, wherein he hath palpably discovered his ignorance in, and passion against this Science.

I know full well that this so profitable a Science, hath been hitherto so improperly and perversly handled, that *non Scientia nomen, sed potius Anili cunjsaam fabula mereretur*, it hath rather merited the notion of old Wives Fables than a useful Science; and of all our English have merited the least honour, there being not any that heretofore have taken pains to the least credit of the Art, till our laborious Countrey-man, Captain *George Wharton*, who (to his commendation) hath lately made *Rothman* most accurately speak English. Of foreign Nations many have taken

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pains herein, but as yet I have found it uncomposed, which is my endeavour in this ensuing Tract, to joyn and cement together, compacting those substantial materials, which are most proper to beautifie this Fabrick; endeavouring that which is most congruous, and omitting the rubbish to be buried in oblivion. I confesse it had been a Subject becoming a Physitian as well as me, both to study and handle, but their neglect hath provoked me to relieve and promote the curiosity of the ingenious; and indeed I could do no less (being convict of sloth) seeing the pains the Ancients have taken to promote the common stock of Learning; whose steps I endeavouring to tread, in my short time, laying aside all other unnecessaries, have applied my self to the study of Art; and for the common good have refused no labours, nor shunned the most tedious and difficult passages; as in the Scripture, and amongst other disciplines, Natural Philosophy, and that part chiefly which concerneth the motions and influences of the Celestial bodies have I embraced with all sedulity, and have as much as in me lyeth, applyed all industry to the study of those laudable Sciences which being more occult, are with double diligence hewed out of Natures Rocks, rendring the most sweet and pleasant taste of Wisedoms fruits.

In those Sciences which hold forth the cognition of futures, as Astrologie, Physiognomie, Chiromancie, Geomancie, and others, have I travelled, and I endeavour to supply what I find pretermitted by our Fore-fathers.

Concerning the Sciences of Chiromancy and Physiognomy (the subject of the ensuing) I have endeavoured in a familiar manner to explain to the capacity of the meanest; and those things which scatteringly were found in Authors, I have reduced and methodized; as for instance, in the descriptive nomination of the lines of the hand, pag. 5. the four principal lines have in Authors twenty six appellations, I have comprized them under their proper heads, that so the Reader may apprehend the intricate windings of the Antients; which confusednets heretofore hath deterred many, and rendred the studies of others unprofitable; but now I hope (*absit jactantia verbis*) is much facilitated in this Treatise, which I have so endeavoured to reduce into an Art, that it may claim the dignity of society with other noble Sciences; wherein the Reader may find epitomized, what ever his busie genius could expect in the vastness of the greater world, and may with clearness see why Man is termed a *Microcosm*, or little world, having his *Elements*, *Astra*, and *Signs* (*nihil est inferius quod non est superius, & omnes res inferiores representativa sunt superiorum*) some fixed, others moveable, as denoting Accidents past, present, and to come. That great Creator of all things having drawn lines and marks on our bodies, that we may (in considering and discovering them) with greater admiration, contemplate his Omnipotence, Omniscience, and Infinite mercy, in stamping such his mysterious Characters on us, and forming us after his own Image.

This hath he done that we might be the more expert in the knowledge and composition of Man, to which all other Sciences are subservient; and of which Physick herself (like a diligent handmaid) is a continual observatrix: For there is not any disease or distemper in Man, for the which man hath not in himself a Cure. But this *Thesis* is not familiar to any, but those who are *filiis Artis*, and adopted into the acquaintance of *Sympathy* and *Antipathy*; *non est ultra; qui vivus gloriari possit*; for the Motto is, *nosce, & fac quicquid voles*. Let no man think me fraught with emulation; it is inconsistent with me; but rather to the promotion and advancement of knowledge have I cast in my mite, which is the only duty and office of ingenuity.

Leaving this Subject of Chiromancy (courteous Reader) give me leave to take thee by the hand, and briefly conduct thee through all the parts and species of Physiognomy preceding this work, that seeing the magnitude and splendor of this Subject, thine eyes may cover after the beauty thereof. In which by way of Analogy, I thus proceed.

Physiognomy is that which from and by certain signs explicates the nature of natural bodies, as to the *genus* or *species*. In the general *Physiognomy* teacheth the method of knowing the internal affections of natural bodies by the external signs thereof: it is in reference to this sense called *φυσιογνωμονία*, *φυσιογνωμοσύνη*, & *φυσιογνωμική*: which expressions denore the reason of knowing the nature of a thing from certain signs; many distinctions there are of Physiognomy, but the full extent thereof (as I have

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have handled it) refers to all natural and celestial bodies; which may fitly be considered under these notions of *general* and *special*; as thus, All natural bodies present their natural qualifications before our eyes by certain signs: Physiognomy ought wholly to be conversant about the consideration of all natural bodies from signs: but the antecedent is true, therefore also the consequent.

Further, Physiognomical signs are certain external notes, which manifest the internal affections of body and mind.

Signs in general relate to that part of Philosophy which is not to our purpose, for we intend a Physiognomical sign, which is an index of the internal parts, falling within the compass of sense, by which a man is carried on in the cognition of the affections of the natural body, which are internal, and by themselves insensible, Physiognomical signs admit (in kind) of a threefold distinction.

The first signs are either necessary or contingently probable; the first infallible, the second fallible; which distinction is exceeding necessary, least any one should herein expect oracles; seeing many things are here *σοφία καὶ οὐκ ἐπιστημονικά*.

Secondly, Signs are proper or common; the proper are reciprocal with the subject signed; the common not so.

Thirdly, Signs inhere as fixed to the body, or not fixed; the first note the internal, durable affection; the other transitory. Again, the subject or part from whence we require these physiognomical signs, are comprized under these four predicaments; viz. *Quantity*, *Quality*, *Action* and *Passion*: To the predicament of *Quantity*, appertain magnitude, parvity, and mediocrity of parts, as also *Number* or *Multitude*; and here are comprehended the *Ubi* and *Situs*, the presence of a thing in place, and the disposition of the whole parts in order to a place. To the predicament of *Quality*, principally pertain *Light*, *Colour*, *Figure*, and divers other Qualities less principal. To the predicaments of *Action* and *Passion*, appertain local motion, the external senses, *Laughter*, *Speech* and *Affection*.

To lead you a little further, view with me the *Celestial Physiognomy* more special, which discerneth the signs manifesting the nature of a natural body in the species, and is either *Celestial*, or *Subcelestial*: *Celestial Physiognomy* points at those signs which discover the nature of the Celestial bodies; and they are four, *Quantity*, *Light*, *Colour*, and *Motion*; as to which consider, the greater the star is, the more efficacious, unless it be further remote than a lesser; where note, that is not called Celestial Physiognomy, which searcheth out the nature of man, from signs Celestial and Humane commixed; but that which gathereth from certain signs, the natures of the Celestial bodies. Amongst these signs, *Quantity* obtains the first place, which by how much the more it is in any star, by so much the greater is the efficacy thereof; for magnitude of powers, and forces in those bodies, which are called universal causes, presuppose magnitude of the subject, and that subject hath a congruent temperament of qualities. From hence the Philosophers hold, that Heaven is the most efficacious body, because the most capacious: But observe this caution, that oftentimes the lesser stars act more vigorously in inferior bodies, than the greater, because of their propinquity. Again, the more lucid a star is, the more noble is the nature thereof; for light is a quality transcendent; and the more or less of light possesseth the subject, the more or less noble it is: From hence we affirm the *Sun* the most noble of all Celestial bodies.

Further, the eight different Colours of the Stars are observable; for they convey their influence to us by the inferior Planets, and imprint their natures on every Creature below; *omnes res animata habet a calo stellam ad se influentem*; and by their colour is known to which of the Planets they most sympathize. Again, *Motion*, by how much the more various it is, by so much the more it signifieth the various natures of the subject; as appears in the *Moon* and *Mercury*; moreover, the more slow motion of a Star, signifieth the more constant affection, and the more fixed effect.

Physiognomy subcelestial, comprehendeth the nature of sublunaries, from and by certain signs; and this is either of the Elements or elementary bodies. The Physiognomy of the elements may be called Elementary, which teacheth the knowledge of the four Elements by certain signs: These signs are, *Purity*, *Motion*, and *Weight*. Now hence

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hence ariseth this position, that an *Element*, by how much the more pure it is, by so much the more noble is the nature thereof. I urge not here the consideration of the elements as pure; but as they are impure, imbibed with certain debilitate qualities; but my meaning is comparatively to be taken; and so I affirm, that the greater the purity is, the more excellent is the nature of the element: As thus; a red flame of fire, denotes the fire to have a greater admixtion of earthly substance; so the flame blewish, demonstrates a great tincture of water concurring. Lastly, the flame white, declares the most pure, and because pure, most excellent. The like may be said of the Air; by how much the more subtil and pure it is in any place, by so much the more it excels. The water the more lympid, the more wholesom; the earth, the more subtil, the more *util*. The natures of fire and water are distinguished by motion likewise; for fire, the more mean and equal the motion is, by so much the more noble is the element; and running water, excels that which stands in pits: Lastly, the weight trieth the natures of water and earth; for the more ponderous the water is, the more it sympathizeth with the terrene quality; and earth, the more weighty, the more it approacheth the nature of gold or lead. Some have made (also) experience of the air, by exposing thereunto a sponge, or new bread, thereby drinking in the moistness of the air in a nights space, and afterwards trying the weight again; but this is rather arryal of vapors, than of air.

The next consideration, is the Physiognomy of Elementary Bodies, which are of imperfect or perfect mixture. The Physiognomy of bodies imperfectly mixt, may be called *Meteorological*, as delivering signs from whence the nature of Meteors may be known; the signs are thus considerable, as *light colour, figure, purity and motion*; now *light* and *color* appear in Meteors; as also the Planets herein principally share; the figure of the Meteor sheweth the nature thereof, either benevolent or malevolent. Meteors the more pure, the more noble; this verity appears in all liquid subjects as water, rain, clouds, dew, snow, and all like watery Meteors; and so understand of the fiery. Further, the equal composure and motion of Meteors, indicate the good temperament thereof; understand that motion which is acted from an internal *principium*, not that which ariseth from an external original, as from the Wind. There is also Physiognomy of bodies perfectly mixt, as of minerals or lieving bodies: The first is *Physiologia mineralium*, and may be called *mineral*, because it informeth to find out the internal nature of minerals by certain signs; which signs are these: *Color, Weight, and Signature*; for color, the more pure, the more noble in quality; for weight, the more ponderous, the more excellent in kind; Gold is amongst other mettals, as a Man is amongst Animals, or the Sun amongst the Stars; and the most noble signature of mettals appears in that Analogical similitude they bear with the parts of the body of man.

The Physiognomy of living bodies, is either *Botanical, Phytognomical, Theriologial, or Anthropological*: Botanical Physiognomy is of herbs, whose *idiosyncrasia* or natures are known by the signatures thereof, and relate to the stars (as learnedly Dr. Gell in his Sermon preached, August 1. 1649. pag. 17. and our learned Countryman and Hebrician, Mr. Reeve, in his Sermon, pag. 18.) of which there are four Classes, some demonstrate sympathy and antipathy, by reason of the stars, others by reason of the members of the body, others by reason of diseases, and others by reason of beasts; and this Physiognomy of bodies perfectly mixt, is more necessary then the Physiognomy of simple bodies; the reason is ready, because this teacheth the sympathy and antipathy of bodies, by which means all things are revealed, necessary to the health and welfare of man, and nature restored to sanity; which would be the usefulest subject in the world (deserving the discovery of the most ingenious Pen) were it rightly and fully handled; therein lieth the proper key of Physical knowledge, which I cannot pass, without giving a touch thereof, and so lead you by the hand to the following subject.

I here observe five degrees of Sympathy, and as many of Antipathy:

The first is the sympathy of Plants amongst themselves; as for instance, the sympathy betwixt *Rue* and the *Fig tree*; the *Elm* rejoyceth to co-habit with the *Vine*.

The second sympathy is between plants and other bodies, as the *Heliotropion*, or Sun-

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Sun-flower, and the *Tragopogon*, or Goats-beard, and certain other Herbs, who turn and observe a motion with the Sun.

The third sympathy is between Animals and other creatures, as *Serpents* preserve their sight by *Fennel*; and the *Hinds* draws out the piercing dart with *Dittany* or *Garden ginger*.

The fourth order of sympathy, is of Animals amongst themselves, as the *Dolphin* is much delighted with the company and customs of Men; the same friendship is between the *Dog* and the *Elephant*.

The fifth respecteth Metals, Gems, and other Minerals, related to other natural subjects, as the *Coral* is comfortive to the *Hart*; so the *Virgula Divina*, a forked twig, cut from the *Hazel* tree, hath so firm a connate sympathy with Metals, that the Metallists use it, by applying the Twig to explore the veins of Metals in the Earth.

The degrees of *Antipathy* are these.

The first is of Plants among themselves, as *Wine* and the juice of *Hemlock*; the *Vine* and *Brasick* plants; and whereas the *Vine* usually imbraceth all things, and windeth about them, it onely shunneth the *Brasick* plant, and inclining another way, contemns the same.

The second is betwixt Plants and other bodies; as *Rue* is an enemy to *Serpents*, and the *Ash-tree* is so antipathetique to a *Serpent*, that she will not endure to come within the compass of the shadow thereof.

The third degree of Antipathy is of Animals amongst themselves; and thus a *Crocodile* is enemy to Man through Antipathy; and a *Spider* is so antipathetique to a *Serpent*, that the *Spider* discerning the *Serpent* spreading himself in the Sun, under a tree, prepares himself, and darts a sting of poyson in the midst of his forehead, making so sore a wound, that the *Serpent* for grief and pain, rolling himself together in a ring dyes; so likewise from the body of a man slain, there issueth blood afresh, the murder being present, by reason of Antipathy.

The fourth is of living Creatures with the nature of some Plants, as the *Crab* cannot endure the plant *Polypodium*; for being brought to this herb, in a small time it maketh him cast off his shells and claws.

The fifth is of Minerals amongst themselves, as also to other bodies: so the *Emerald* is wholly an enemy to the *Falling-sickness*, that being applyed to the diseased body, it either overcometh the disease, and forceth its departure, retaining its strength and vigor; or is overcome by the disease, and so loseth his vertue, power, or breaketh through the malignity of the disease.

Moreover, all things temperate in nature, sympathetically concord with our natures as sweet *Mariorome* and *Nutmeg* to the head, and *Wormwood* to the belly: And those which exceed the mediocrity in temperament, are contrary, as noxious to our natures; and by so much the more infectious, by how much the farther from the mean the qualities recede; as *Arsenick* and *Opium* are pernicious to the nature of Man, by means of excess; so those things which attenuate nature, to those things which are heavy and gross: and those which are emollient, to those which are durate. Material contrary qualities cannot mix and unite: as Oyl cannot admit with Water the least Commixtion.

In the next place consider the *Plants* and *Herbs*, that it may be manifest, how convenient medicines from thence may be prepared: this may be done, if these Theorems be diligently observed: As

First, *The vertues of Vegetables, are known by their signatures*: Natural things have by the Divine Hand impressed on them humane signatures: for not in vain are those peculiar various figures imprinted on herbs, by which they do even speak forth to man their vertues: From hence it is that *Adam*, *Solomon*, and the most excellent Philosophers and Physicians, have known the Vertue and Faculty of Herbs.

Secondly, *What body soever in the Macrocosm, that imparteth to another body, means, and power of existence, that serveth also for the daily conservation of the Microcosm*; for Sulphure preserveth Wine, which hath a great Analogy with our blood; wood, smered over and cables (whose use is in the water) with the oyl of Sulphure, are thereby

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thereby preserved and continued : From hence *Paracelsus* in *lib. 3. de vita longa*, Chap. 7. concludes, that in Sulphure is the juyce of Balsom, which suffereth neither wine, nor any inanimate substance to putrifie : but so conserves the bodies, that no influence of adverse qualities can bring prejudice thereunto. And *Quercitanus* in his *Phar*, informeth, that Sulphure, rightly prepared, is the true Balsome of the Lungs.

Thirdly, *What body soever, that by his innate and proper Balsom can preserve from elementary corruption, that also hath power to preserve the Microcosm from diseases* : Diligently therefore in medicines ought to be considered, the quality of the medicine suitable to the humour of the Microcosme : so that it be proper to succour the same.

This is also worth consideration, that amongst natural bodies, certain, longer retain their vigour and durability than others : and for this property they are called *universal*, and the most excellent remedies : Note above all others, two Creatures carry the preheminance : *viz.* The *Sun* in the Firmament, and *Gold* of sublunaries : for the *Sun* is the Epitome of Celestial powers and influences, and is an incorruptible Balsome, which continually in every moment of time, by his proper light, is communicable to all creatures : and principally the Balsom of the *Sun* is found in the Magnet of the *Sun*, which is the subject of all admiration : this magnet is a peculiar stone, and cannot be dissolved, but in its own proper water, after which the universal medicine may be thence extracted, which in a manner is universal, and by many so called : not that it is universal, but that it is next, or comes near thereunto : for *Gold* is of that nature, that from the natural qualities of other elements it cannot be corrupted : If by convenient means, *Gold* be drawn into the *Quinta essentia*, it expelleth the most dangerous diseases, by comforting the Balsom of the Microcosm, and conserving it in vigor. From hence is manifest the sense of these two *Axiomes*, *Contraries are cured with contraries*, as also *like with like* (that is to say) contraries forcibly expel their contraries : as the Balsome of *Gold* expelleth impure tinctures adverse thereunto : and like cheriseth their like, as the Balsom of *Gold* comforteth and cheriseth the Balsome of the Microcosme, sympathizing therewith.

Fourthly, *Whatsoever expelleth an alienated substance from the body of the Macrocosm, the same also expelleth any impure tincture from the body of the Microcosm* : So *Antimony* purifieth *Gold* and *Silver*, by expelling all impurities ; therefore the same in the Microcosm, expelleth all impure tinctures, and taketh away all afflicting diseases, if rightly prepared : So the flower of *Cotton weed* or *Lavender*, with *Citron powder*, driveth Moths from hair or clothes : If this be decocted in wine, and taken, it expelleth worms ; and the *Elk*, if he be taken with the *Epilepsie*, puts the hoof of his hinder foot in his ear, and cures himself.

Moreover, *What Plant soever hath the signature of any Star, that Plant participates of the nature and influence of that star* ; for all Vegetables relate to the seven Planets.

Again, what Plant soever hath the signature of the parts of any Animal, the same profiteth those parts, and expelleth the diseases of those parts it represents, so be it the temperament be not poisonous, which if it be, destroyeth that member whose physiognomy it beareth ; as the herb called *Blew wolfs-bane*, resembleth the brain of man, which having a venomous temper and quality, destroyeth the brain ; but if the temperament of a plant be pure, it helpeth nature ; according to the former Rule propounded ; which is illustrated by these *Aphorisms* : As

First, Plants which resemble the form of the *Eyes*, these are salubrious and healing to the eyes, as *Eyebright*, *Scabius*, *Marigold*, *Chamælian*, *Sempervivum*, *Nardum*, and *Starwort*.

Secondly, Plants which have the resemblance of the *Head*, are Cephalique, and help the infirmities thereof : thus *Walnuts* have the physiognomy of the whole brain ; from hence the Nur, with the spirit of wine, applyed to the head, powerfully comforteth the brain. The hollow flower of *Pyony* shut together, hath the signature and physiognomy of the head, and all the futures and little veins circumferating the brain ; but open it, and take the flowers forth from that rinde or under skin, which represents the brain-pain, and the seed violently breaketh forth : from hence *Pyony* is Antepileptica : as also the *Fish Scylla*. The

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The herb *Maiden hair*, and the moss of *Quince* have the Physiognomy of the hair on the head; therefore a decoction thereof in restoring hairs lost by *lue venera* is most efficacious.

Plants which resemble the figure of the heart, have the power and vertue of comforting and sustaining the heart; as the *Citron apple*, the fruit of *Anacardus*, like the heart; *Fullers thistle*, *Spikenard*, *Balm*, *Mint*, the white *Beet*, *Trifoly*, *Parsly* and *Motherwort*, which bear in leaves and roots the physiognomy of the heart, and are confortive therennto.

Those herbs which resemble the Lungs are adjuvations thereunto; as *Sage*, and *Lungwort*, the herb *Hounds tongue*, and *Camphrey*, or *Walwort spotted*.

Plants which have the signature of the Ears, conduce much to the adfections thereof: the leaves of *Folefoot* or wild *Spikenard*, having the signature of the ears, much conduce to the benefit of hearing and memory, a conserve thereof being rightly prepared and eaten; so oil extracted from the shells of *Sea-Shells*, having the signation of long ears, tends wonderfully to the recovery of hearing.

Also those plants which physiognomize the nose, adjuvate much the sense of smelling: the leaves of wild *Water-mint* resembling the nose, yield an exact, wonderful good for the recovery of that sense.

Plants having the resemblance of the Womb, conduce much to a good delivery, as the round *Birthwort*, or *Heartwort*, and the *Ladies seal* or *Briony*, the *Satyrion* and *Penny-wort*, which have round and hollow roots.

Plants which physiognomize the bladder and gall, comply to the good of those parts, as *Nightshade*, *Alkakenge*, or rather *Solarrum vesicatorium*, and *Nux vesicaria*; all which (as by a tacite language) speak forth their vertues of purging the bladder of gravel and stone.

Herbs stimulating the Milt, as *Miltwaste*, *Spleenwort*, *Lupines*, *Ladies seal*, and *Ivy*, are much benevolent thereunto.

Herbs which in leaves or root bear the signature of the Liver, do much concur to a good digestion and concoction of blood, and help the infirmities thereof, as the herb *Trinity*, *Liverwort*, *Agarick*, *Fumitory*, and *Figs*.

Plants which signature the Secrets, have a seceret specifick vertue against sterility, and to further generation; as *Walnuts*, *Indian nuts*, *Leeks*, and the Root of *Ragwort*.

Herbs and seeds resembling the Teeth, confer much to the good and preservation thereof; as *Toothwort*, the *Pine kernel*, and in *Hemlock* be certain seeds which bear the figure of jaw-teeth.

Those Plants which have the signature of the Knuckles and joynts of the body, are wondrously prevalent against the foot-gout, knee-gout, and all joynt-pains whatsoever.

Plants expressing a natural fatness, increase fatness in the body, as oily plants bearing the *walnut*, *Filberd*, *Almond*, *Pine kernels*.

Plants naturally lean, macerate the body, as *Sarsaparella*, or long-leav'd *Rosa solis*, and others.

Plants having a Flethy signature, encrease Flesh; as the *Onion*, *Leek*, and *Colewort*.

Plants resembling the knots of the back bone, mightily help the joints and the Reins; as *Galingale*, the knotty odoriferous *Rushes*.

Plants nervosive supple and fortifie the nerves and sinews, as *Fennel*, *Flax*, *Hemp* the *Nettle*, the herb *Neuras*, and the roots of *Malloms*, all which emolliate the contracted Nerves.

Herbs having a milky substance, propagate milk; as *Lettice*, and the fruit of *Almonds* and *Figs*.

Plants of a serous quality, purge the noxious humour betwixt the Flesh and the skin; as *Spurge* and *Scamony*.

Herbs whose acidity turns milk into curd, profit much as to generation; such are the herb *Gallium*, or *Cheeserunner*, and the seeds of *Spurge*.

On the contrary, those simples which obstruct the congelation of milk, and dissolve milk congealed, are good to relieve a sore breast when the milk is knotted in it, as *Rue*

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by it self, or bruised in *Vineger*, mixed with *Cummin*, and applyed, in a short time consumeth the milk.

Plants that are hollow, as the stalks of *Coru*, *Reeds*, *Leeks*, *Mallows*, *Hollyhocks*, *Garlick*, and *Buglosse*, are singular good to purge, open, and comfort the hollow parts of the body.

Hypericon or *St. Johns-wort*, hath the leaves perforated, is sanative to wounds whose physiognomy it beareth.

Palma Christi in the root hath the physiognomy of the hands and fingers, and is healing thereunto.

I might abound in this useful Subject; but I hasten briefly to remember certain Plants which having the Physiognomy of brute Animals, are available to the cure of those maladies caused by those Creatures whose signature they bear; as the greater *Serpentarian*, or *Herb Dragon*, which represents a Serpent; the Bramble called *Christs thorn*, having pricks resembling the teeth of Serpents, avail against the bitings of that Creature.

Ragwort against the sting of Bees.

The herb *Fleabane* having the signature of Vermine, causeth Fleas to avoid the room.

Scorpion-grass, *Dartwort*, the flowers of *Turnfoil*, representing the tail of the *Scorpion*, have great vertue in curing the hurts by venomous Creatures.

The colours of Plants also set before our eyes their natural different vertues; so those Plants of white colour, avail to the cure of flegmatick diseases, as *Briony* and the *Water-Lilly*.

Those of yellow aspect, purge and remove Choler; as *Rubarb* and *Celandine*.

Those which have a sanguine complexion, do not a little purifie the blood; as the root of *China*, *Fernbrake*, *Agrimony*, *Germander*, and *Sorrel*.

This is a Rule, to every Plant so many colours as it hath commixed, so many vertues is therein.

And what Plant hath the signature of any Disease, is useful to expel the disease.

The flower of the *Water Lilly* having the signature of a drop of water, is good against the Apoplexy.

The *Chrystal*, the *Flint*, the *Lapis lyncis*, *Lapis Cytrinus*, and the *Lapis Indicus*, with the roots of *Saxifrage*, the fruit of *Alkekenge*, the stones of *Cherries*, the *Persian Apple*, having the signature of the Stone, are prevalent against the stone and gravel in the bladder and kidneys.

Lunaria, the seeds of *Marigold*, these have resemblance of the *Canker*, and avail much in the cure thereof.

All Plants of a glutinous quality, and which have their stalks signated with cuts and slits (as it were) are sanative to scars and wounds.

The root of *Galingal*, growing in low grounds, taken up in *May*, is a singular Amulet against the flux, being worn against the belly, it physiognomizing the natural excrements in figure and colour.

Against the same disease, the dysentery, is prevalent the marrow or moist substance found in Quarries in the joints of stones, which hath the former Physiognomy.

All the excrescencies of Trees, arising above the branches, are good against the excrescencies of the Arteries.

The *Strawberries* figurating the Leprosie, the distilled water is most excellent in the cure thereof; as also all leprous and red faces, being with the water washed.

Vipers having the same signature, therefore their flesh prepared is excellent good against the Leprosie.

Archangel physiognomizing the fingers, is salvative for the fellon breeding on those parts, being bruised and applyed.

Further, the more multiplicitious signatures are cohering in a plant to one and the same signification, so much the more certain is their efficacy in their application; for the spirit is in quality the same in all bodies, but different in quantity. In some it is more copious and vivacious, in others more weak and debilitated; therefore by how much the more the same spirit produceth a convenient form & figure in divers things

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or subjects under the same climate by so much the more the same subjects are efficacious to assist and help each other, and intend their relations; similitude of affections increaseth strength, and the contrary, hatred; but a word or two more of the Phytognomical part.

Plants whose parts resemble the Scorpion, as *Liberds-bane*, *Heleboro*, and *Aconitum*, are useful against hurt from that creature, as physiognomizing the Scorpion.

The flowers of plants having the resemblance of Butterflies, conduce to fruitfulness; as our English *Gandergoose*, the flower of *Beans*, *Woodbine*, *EW*, and *Ragwort*.

Plants spotted like a Serpents skin, as *Crow garlick*, *Wake Robin*, the herb *Aron*, *Dragonwort*; and the *Sea- Dragon*, are sanative against all venoms from those Creatures.

In Phytognomical Physiognomy we may observe certain plants resembling the heads of Animals; as the Flowers of wild *Bugloss* resemble the Vipers head, which *Dioscorides* affirms good against Vipers.

The plant *Calves nout*, or *Snap-Dragon*, hath holes like eyes in the scull; and represents a Calves head.

Amongst the species of Pulse or Vetches, there is one that is called by the Greeks *αριετιον*, by the Latines *Arietivum*, which hath the Physiognomy of a Rams head, and doth much incite *Venus*.

Another kind of Pulse called *Columbinum*, white and round, prefigures the Doves head, and hath answerable properties.

The herb, *Flea-bane*; hath a flower resembles a Dogs head.

There is a plant the Greeks call *αρκυον*, which hath a seed to the similitude of a Bears head.

Likewise *Cranes-bill*, having the physiognomy of that Creature, hath answerable effects.

Divers plants physiognomize the horns of Beasts, as *Cornop*, *Plaintain*, *Buchorn*, figurates the Bucks horn.

Fenegreek, Oxe horns.

Wake robin resembles the horn of an Unichorn.

The plant *Trifolio*, hath the right resemblance of Rams horns.

Moreover *Dogs-tongue* hath the signature of the tongue of that Creature, and *Bugloss* of an Oxe tongue.

Also *Elaphoglosson*, of a Harts tongue: and *Ophioglosson* of a Serpents tongue with the sting.

The Physiognomy of all the parts of Beasts are found in plants: as the plant *Alpecurus*, like a Fox tail.

The herb *Shaver grass* like a Horse tail.

Some figurate the feet of Animals, as the herb *Foldfoot*, like a Horse foot.

The roots of *Sea-thistles*, like the feet of water Fowls, as Ducks, Geese, and Swans.

The root of the *Fig tree*, like the feet of the Raven, and the like Fowls.

Thus have I briefly run through the signature and Physiognomy of Herbs and Plants, which I obligeate in this one Theorem. *Omnis planta suam ipsius insitam virtutem certo signo hominibus ostendit.*

I have dispatcht all the parts of Physiognomy except the Theriological part, of which a word: The parts of Animals answer the similar parts in man, with a certain vigorous, fortifying sanative quality, as the brains of a Cock to the brains of man, the lungs of a Wolf to his lungs; the priapus of a Bull or Hind provokes lust; the chaps and sores in womens breasts are healed by an unction prepared of a glutinous substance from the udders of Cows; the heart of man in aking and swooning fits, is corroborated by the *essentia preparata* made of the bone in a Stags heart; the *pulvis matricis gallinae*, injected in *collum matricis mulieribris*, stops the courses, removes barrenness, and helps conception. Animals long-liv'd, being fed upon, conduce much to the production of life, the renovation of the body, and the restitution of youth; of which are the Hart, of whom *Pliny* reports, he knew divers Noblewomen who fed much on Venison, and never had feaver, but lived long. *Baptista Porta* gives advice to feed *Pullen* with their flesh and after eat them. The *Rook* is long liv'd; *Geese* likewise, being warily fed, are good dyer.

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Albertus saw one kept threescore years; and because Eggs are of good nourishment, it may be a good experiment to feed Fowls with lasting sound Corn and food durable.

The last species of Physiognomy is, *Anthropological*, judging the nature of Man by certain physiognomical signs, (the Wise man saith, *Sapientia hominis ita illustrat faciem ejus ut firmitas vultus ejus duplicetur. Eccles. 8. 1.*) which is the Subject of the following work: to which I having brought you by the hand (as it were) shall leave you viewing it under these heads: 1. Considering the whole temperament of the body. 2. The parts thereof divisively. And lastly, observations from all these; hoping (friendly Reader) thou wilt excuse me for prolixity, it being necessary to delineate the capacity of this Subject, which hath been carried through the several parts thereof: I therefore need not now Apologize for it, nor the Doctrine of the Moles of the Body, a Subject of this Treatise; which so rationally stream from the fountains of pure natural Philosophy, wherein my Reader before he arrive at his journey's end in the lecture of my papers, shall meet with more varieties than either the Title-page to my Book, or this Epistle do promise: which cannot suffer oppose with Rationals, unless it meet with Animalis.

Happily Reader thou mayest slight me for my homely dress; it's true I have not furnished my Book with the filed Phrases of glittering Eloquence, I not being so studious of words as matter; and desiring to be understood of all: and it may be my lot whilst I seek the benefit of the Vulgar, to displease the Learned; for I know oft, *Vulgo placere, Sapientibus est displicere.* This I must undergo; for *Hippol. Coron.* tells me,

*Ad urbem ego verba facere sum imperitior,
Inter sed equales paucosque doctior.
Habet hoc locum. Nam qui inter doctos nil valent,
Gratior apud vulgus est eorum ratio.*

And lastly know that this subject is best seen in a homely and plain dress, and will not admit of a Romanical strain; for so I should carry my Subject out of its own Sphere, and lose my terms of Art through extended dislocation. *Quintil. lib.* tells you *Non esset in rebus humanis Eloquentia.* My end aimed at herein is the common utility, (to which I have been much encouraged by our famous Countryman Mr. *Lilly*, as from whom I have received much assistance, and my loving Friend (not to be forgotten) Mr. *Booker*) in these respects. As first the scarcity of this Subject thoroughly handled, this being the first of Physiognomy, that hath appeared in the English Tongue in this age; and the first discovering the Moles of the Body that ever appeared here. Secondly, to inform the Reader of that ancient adage *Nosce teipsum*, of which *Plato* affirms, *Difficilima res est, seipsum cognoscere.* For most men are a terra incognita to themselves; for

— *Natura beatiss.*
Omnibus esse dedit, si quis cognoverit uti.

In which knowledge this Book travels, by laying before your eyes Mans Inwards by his Outwards, and the harmony of parts in the Symmetrical proportions of the body Thirdly, that all persons may perspicuously in their own mother-tongue, read and understand their own proper peculiar destinies, and (if possible) avert (at least wise mitigate) the evil threatened them; or with comfort attend, and (by humane prudence) cherish and augment the good portended whereby they may greatly be enabled to give God thanks for his infinite mercies and goodness in setting before their eyes these visible natural warnings; at the leastwise glorify him in the midst of their greatest afflictions. *Hominum genus arte & rationibus vivit,* saith *Aristotle.*

And lastly, that Physicians may by the symptoms of Physiognomy and Chiromancy, be enabled so to judge of the temperaments of their Patients, that they may advance a rational cure, and laudably discharge their duties, as the famous Physician *Crollius* saith, *Chiromantia cognitio quantopere medico necessario est? nam ex Chiro-*

manticis

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manticis lienis remedia illi homini convenientia sciri possunt. De signat. pag. 72. This is sufficient to plead acceptance with them, and to prompt them on to this study. I know there is a generation of covetous idle drones, of whom *Plato* speaks,

Artes ut lateant, sua perque Enigmata crescant.

Who like a Dog in a manger, will neither feed themselves, nor (by their good wills) suffer others. But I leave these, wishing all prosperous satisfaction to the Ingenious, desiring to hold forth this one request to those who shall have the opportunity of perusing this Subject, that they condemn not, before they have thoroughly and understandingly read it; which if they then do, that they rather do it in friendly writing, then corner whispering; for I will alwayes be so *avidus* of learning as to shake hands being convinc'd; but so (*nisi fallor*) have I fortified this building with grounded Pillars, that against the most hostile shafts of envy, I shall not need much munification. I question not but here and there in a corner may peep out an *Aristarchus* or a *Momus*, a *Menippus* or a *Zoilus*, and bark against the Moon, traducing that which their laziness or insufficiencie will not suffer them to mend: which invites me with patience to hearken to *Enripedes*,

*Dicentibus duobus, irato altero,
Qui non repugnat dictis est sapientior.*

I shall not seek revenge; *nam mihi non datur*——
est posse tonare Iovis.

If any Critick shall upbraid me with insufficiencie, and slight my pains, if he can do more, I envy not;

*Nam si vel parvum pergas superaddere parvo,
Et crebro id facias, ingens existet acervus.*

If he will set too his hand to encrease the common stock of Learning, I have my end, the ultimate of my emulation being to promote the Common Good, which I shall alwayes (God assisting) endeavour to do by enlarging this hereafter (if I find it acceptable,) or demonstrating some other useful Subject beneficial to the common utility. In the mean time let him have thy hearty well-wishes, who spares not his pains to Dedicate himself to welfare,

Richard Saunders.

*Vive, vale lector, siquid sis aptius illis,
Candidus imperti: si non, his utere gratus.*

The three Cranes in Chancery-lane,
October 13. 1670.

The

The Preface to the Reader.

The Catalogue of *Authors* consulted with, in the following *Work*.

A
Albertus Magnus.
 Admantius Sophista.

Aetius.
 Albertus Tatonicus.
 Alcibiades.
 Ambrosius Parvus.
 Antiochus Bartholomaeus.
 Alchindus.
 Andreas Laurentius.
 Andreas Corvus.
 Alexander Trallianus.
 Arnaldus Villanovanus.
 Aphthonius.
 Antonius Cermisonus.
 Argenterius.
 Artemidorus.
 Aspharabius.
 Augustinus.
 Aristoteles.
 Avicennas.
 Antonius Cremonensis.
 Alpharabius.
 Alstedius.

B
 B. Hieronymus.
 Biblia.
 Bonaventura.
 Belotti.
 Blasius de parma.
 C.
 Casmanus.
 Caesar Dictator.
 Caspar Bartholinus.
 Cicero.
 Collegium Conimbricense.
 Coles.
 Constantius Africanus.

D
 Damascenus.
 Demosthenes.
 Democritus.
 D. Thomas.
 Daniel.

E
 Empedocles.

F
 Fernelius.
 Fludd.
 Formica.

G
 G.
 Gaudentius Merula.
 Goslenius.
 Gregorius Nicenus.
 Gerrard of Cremond.

H
 Haly.

Heraclitus.
 Hermes.
 Herodotus.
 Hesiodus.
 Henricus Corn. Agrippa.
 Helenus Priami.
 Hippocrates.
 Hieronimus Mercurialis.
 Homerus.
 Horatius.
 Hugo Victorinus.

I
 Iambelicus.
 Iandunus.
 Iacobus Hollerius.
 Iacobus Martini.
 Iob.
 Iohannes de Indagine.
 Iohannes Rothmannus.
 Iohannes Posthius.
 Iustinus Philos. & Mart.

L
 Lampridus.
 Lactantius.
 Leonicenus.
 Leophritus.
 Lemnius.
 Livius.
 Lucius Scyke.
 Loxius.
 Lucullus.
 Lodovicus Vives.
 Lud. Mercatus.

M
 Magirus.
 Macrobius.
 Mantuanus.
 Manilius.
 Martialis.
 Maternus.
 Matthaeus Drefferus.
 Michael Scotus.
 Morbeck.
 Moses.

N
 Nicolaus Tawrellus.

O
 Orcam.
 Ovidius.

P
 Palemon.
 Pausanias.
 Petrus Apponensis.
 Petrus de Arca.
 Petrus Vissenbachius.
 Persus.
 Pencerns.
 Pharaotes.

Pererius.
 Philippus Melancthon.
 Philemon.
 Philo Indans.
 Philostratus.
 Philoponus.
 Phinella.
 Picciola.
 Plato.
 Plutarchus.
 Polemon.
 Ptolomaeus.
 Pythagoras.

Q
 Quintilianus.

R
 Rhases.
 Realdus Columbus.
 Rodolphus Hospinianus.

S
 Scotus.
 Samius.
 Savanarola.
 Scaliger.
 Schola Salernitana.
 Scribonius.
 Seneca.
 Simachardus.
 Solomon.
 Socrates.
 Strabo.
 Suetonius.

T
 Taisnerus.
 Terentius.
 Tertullianus.
 Thaddaeus Hagarus.
 Theodorus Gaza.
 Theophrastus.
 Themisthius.
 Telesio.
 Trismegistus.
 Tricassus.
 Timplerus.

V
 Valerius Maximus.
 Valescus de Torante.
 Varro.
 Vesalius.
 Virgilius.
 Victor Trincavelius.

X
 Xenophon.

Z
 Zabarella.
 Zopyrus.
 Zoroastes.

To his Honoured Friend Mr. RICHARD SAUNDERS,
upon publishing his exquisite Piece of PHYSIOGNOMY
and CHIROMANCY.

MY present condition renders me incapable of any
pleasing Poetick strain, whereby I might grati-
fie the Industrious Author for his indefatigable
pains; who from the best and most approved Writers of
either past or present times, hath so ingeniously and
Learnedly composed this accurate piece of Chiromancy,
Metoposcopy, and other unknown Sciences he now makes
publique in the English Tongue; as in very truth, the
Subject of his Pen judiciously considered, I know not
any thing in this nature more considerable, or better
meriting the courteous acceptance of the Learned.

I wish his Labours may find civil respect, according to
the merit of his pains; my self cannot sufficiently com-
mend either the Subject he writes of, or the rare Method he
prescribes in his whole Progression, far exceeding either the
long-winded Genius of Cocles, infinite contradictory A-
phorisms of Taisnerus, abrupt and rustick considerations
of Indagines, or too much brevity of Goclenius; not a
man of all Europe comes neer him (*Tricassus* excepted :)
yet is he more copious and significant even than that
sharp Italian.

What shall I say? Nothing can be added to make a more
compleat Volumn, then what is performed by our Author.
What he hath brought to light is candidly effected, faith-
fully delivered, and by Gods Mercy may prove effectually
helping unto all who shall seriously consider the Subject,
and rationally practise it. And this I dare affirm, there
is not in any one Book or Volumn yet extant, in any Lan-
guage of Europe, that comprehends so many rarities, so
neatly couched, so judiciously Methodized, as are by
our Author comprized in this his Labour. The Author
for his pains, the Book for its merits, I commend to this
unthankful Age.

William Lilly,
Student in Astrologie.

To

To his approved Friend Mr. Richard Saunders, upon these
his excellent Labours.



O thee that art ART's lover, Learnings friend,
Thy pains just merit, I in right commend.
Like to the Bee thou ev'ry where dost come.
And now at last hast brought thy honey home.
Thou spend'st thy spirits in laborious care
To find those secrets which indeed are rare.
Thou view'st the Stars, their influence dost unfold,
which they bestow on Man so manifold.
Thou show'st the wonders in the Hand of Man,
His Lines, Moles, Feature thou dost truly scan.
Then of thy own deservings take the Fame;
Those that love Learning will renown thy name.
But others (whomight better) yet foreflew it,
will see their shame, and times hereafter know it.

John Booker
Astrophil.

Flexanimo & Sagaci Affini
Richardo Saunderso Astrologo & Chiromantico Carmen
Acrosticon & Encomiasticon.

R | Rarest of English Men shall be his fame,
I | In Marble leaves written shall be his Name.
C | Can but the World now understand these Arts,
H | How will it honour Sanders for his parts!
A | Arts most occult and secret he descryes;
R | Reach but thy hand, and he will read the Skyes;
D | Delivers Knowledge from its iron chains,
S | Searches for ART, and its redemption gains.
A | Apollo now will take him to his Hill
N | Nurse him within his Temple for his skill.
D | Direct him to th' ARCANÆ. Natures caves
E | Enter he shall, and open her deep graves.
R | RICH in the ART of Nature he shall be,
S | SANDERS Le Grand, to all Posteritie.

R. L. Nobilis & Medicus.

To



To the deserving LADIES Satyrically.

Adies, be careful of your hand;
For here doth a bold searcher stand,
That will see how black's your heart
By the great cunning of his Art,
Fairer's your hand, your Lover saith,
Than the white Lilly by his saith,
Fair hand, foul heart; this Art can tell
By the fair hand the spots of Hell.
Have a great care; for here's one writes
Those secret Characters; indites
Your passions at the Center, by the lines
That cross the Palm; nay he defines
Whether white or black's your Soul
By the dimension of the Mole
That's on your Face, nor your black patch,
Which if you leave not the Devil will fetch.
The Haberdashers for the hand
May be L. Maiors; for now the Strand
And Ladies of the great Co-vent
To white their hands, and to prevent
The curious eye of this strange Art
Which doth Anatomize the Heart,
Will buy all gloves, and some will fear
That the small sheepskin will grow dear.
Be careful Madams, wear your gloves,
And let not wisemen see your Loves.

Veil your naked panting Breasts,
V Where the subtile Serpent nests.
Put on your Masques, not for your face,
To keep its Painting, but your grace
And hide your eyes, and do not role,
For here's one judges by the bole
And magnitude of all the parts :
Now keep pure and sincere hearts.
If Nature's crooked, streight your Souls
By heavenly vertue that controles
And gives mistake to those of skill.
Not by inclination, but by will
You vertuous are. So you shall be
Free from the Laws of Palmestry.

Saxonienfis.

On



On this Ingenious VVork, Entituled
Phsygnomy and Chiromancy.

Who would unvail Dame Natures matchless Face,
VV And Paraphrase on each fair written Grace;
Expand the bodies Symmetrie and find
When vertuously, when vitiously inclin'd?
Observe its signatures, and understand
The proper Language of the Brow and Hand.
How Lines concur, touch, cut, and range apart,
Protract the Angles, and survey the Heart:
Who would (by hallowed steps, and circuits)
Ascend the Throne where blest Urania sits,
By Characters and force of words sublime,
Transport th' Affairs or Follies of the Time:
And (though as Christians grant forgiveness, yet
Instructed be how they should not forget:
Who would enquire the length of David's span,
And tell fair Ladies when they dream of Man?
Near what they have a Mole, and where a Mark
Expos'd to view, or shrouded in the dark:
Who would (I say) on such Arcana look,
Forbear thy prejudice, peruse this Book,
And pay the Author thanks, who thus imparts
So Rare a Mixture of Mystrious Arts.
Whilest I (Malignant!) count the meanest page
Too much, too good, for this ingrateful Age.

Ornatissimo, Doctissimo, Vigilantissimoque
PATRI Suo.

Uâ te laude feram? Pater es, quo carmine dicam?

Q Fama nec à veri dissidet illa fide.

Artibus egregiis, (quarum Tibi maxima cura)

Te Duce, & Uranie floruit artis honos.

Scire cupis, rerumque vices, causasque latentes,

Invenies; Coelum scandere cura fuit.

Anglia miraris, tantos cessisse labores

Ingenio; & quid sit, nescia turba stupes:

Est leve confiteor si mole quis æstimet ipsum

Sed grave mirandæ cognitionis OPUS.

Quid specto solos humeris qui fulserat axes?

Qui Hos, & Naturam sustinet, UNUS ades,

Omnia rara facis, scrutâsti sidera, terram,

Et via, quæ Nobis in via, certa TIBI est.

Quas meruit laudes liber, & tribuere Britannî

Inque suum coeunt dissita regna decus.

O si materiam nostra ars jam pingere nosset

Pulchrius in toto non OPUS orbe foret,

Cuique laboranti patriæ suffragia reddent

Tandem etiam Coelo iudice, Sidus erit.

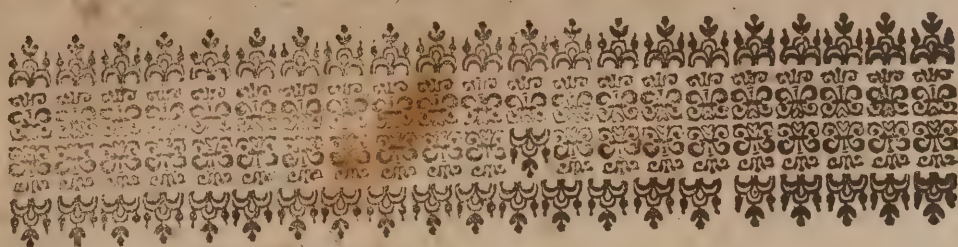
Ἐσθ' ὁ βίῃ βραχὺς ἢ τέχῃ μακρῇ, θεὸς ὁ καίῃ.

Ἀλλὰ ὁμᾶς πράττεις δύσκολα εἰς αἶτομον.

Ἡγε λόγους ἀρετῇ θυμῷσι καὶ δόξα γενέσθαι

Ἐἰς αἶνον ποίᾳ, τ' ἄσπετα μέγ' ἔχλια.

Richardus Saunders
Filius Authoris.



Peroratio.

Hoc opus exegi, quod nec nova turba malorum;
Nec noceant Critici tristes, nec scommata Momi;
Quid mihi fatales Lachesis, festina nocendi,
Præcipitas irata colos? sine viribus ira;
Non moritur pars magna mei, nil juris in illam
Mors habet: avertet contagia morbida chartis,
Belli præses, nata Jovis, Tritonia Virgo;
Hic promptum videas nimborum Orionis enses,
Despicit & tensum Arcitenens dum surgit ad arcum,
Intentat telum spretori, vulnera fecit.
Et non una meos spatiosa Britannia libros
Perleget: Euganeas tangent mea nomina sedes;
Vestrorum præsagia; Me sera loquetur
Posteritas, Me clara vehent præconia Vatum,
Et datur æterno victurum carmine Nomen.

quarulus c

simul sumus

Abraham

nulli a

simul

amantibus

amoris habere

etiam amantibus

amantibus

amantibus



The first Part OF CHIROMANCY.

CHAP. I.

What must necessarily be first known in reference to the Science of Chiromancy.

FOR our more orderly proceed into the body of this Work, it is in the first place necessary to be observed, that there are seven Planets, called *Stella Errantes*, wandering Stars, which have each of them its several Character, as they are used in *Astrologie*; the which Stars have great power over the Inferiour Bodies, and do each of them govern some part or other of mans Body, and especially have their Material significant position in the Hands. The Characters or Marks according to *Astrology*, are such.

Saturn	♄	Venus	♀
Jupiter	♃	Mercury	☿
Mars	♂	Luna	☾
Sol	☉		

It is also to be known, That there are twelve Signs in the Zodiack, and their Characters whereby they are known, and where they are placed in the Hand. They likewise have their proper position, and distribution in the Hand, whereby the times of accidents and things of great moment are known, as shall appear in the sequel, you must know likewise what a Zodiack is, that it is nothing else but an imaginary Circle in the Heaven, regulating the Year, Months and Seasons, which the Greeks call *Zodiacos*; that is to say, *Bring Life*, because the Life of all Creatures depends on this Circle; For the Sun ascending, and moving in it, towards us, brings with him the Generation of things; and in descending, the Corruption: The Latines call it *Signifer*, that is to say, *Sign Carrier*, because it is divided into 12 parts, which are called Signs; and these 12 into 360 parts. The Sun never wanders in it, but alwaies follows his course through the Line, which the Greeks call *Ecliptique*, or way of the Sun, situate in the middle of these 12 Signs of the Zodiack, which by us is imagined oblique, or crooked, and must be so for two Reasons. The first is, that the Planets may the better resist the rapid and violent motion of the first Mover. The second is, that the said Planets (before mentioned) may sometimes be in the North, sometimes in the

What the Zodiack is.

Southern parts; which if it were nor, there would be no vicissitude, change, or commutation of things, nor Summer, nor Winter; for from such conversions and changes of times and seasons, caused by the Zodiack, proceeds the generation and corruption of all things sensible and insensible, which are under the concavity of the Moon. We also divide the Zodiack into four principal parts. The first from the head of *Aries*, to the latter part of *Gemini*, which the *Arabians* call *Alduman*. The second from the head of *Cancer*, to the extremity of *Virgo*, called *Aliena*. The third from the head of *Libra*, to the last part of *Sagittary*, called *Albeidu*. The fourth from the head of *Capricorn*, called *Eftadup* to the last degree of *Pisces* called by the *Arabians*, *Luakin*. Take the position of these Signs according to *Sacrobosco*, in the Verse,

*Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libra, Scorpius, Arcitenens, Caper, Amphora, Pisces.*

Let us also place them according to their Seasons, with their Characters, as we shall make use of them in this business of *Chiromancy*.

Spring.

Aries
Taurus
Gemini

♈
♉
♊

♋
♌
♍

Summer.

Cancer
Leo
Virgo

♋
♌
♍

Autumn.

Libra
Scorpius
Sagittarius

♎
♏
♐

♑
♒
♓

Winter.

Capricornus
Aquarius
Pisces

♑
♒
♓

It is not necessary to represent here their qualities and influences on bodies: but as for what shall concern the hand, their significations thereto relating you shall have it in the first, second, and third Figures following; The names of the seven Lines or parts of the hand, which is the principal part as to *Chiromancy*, are,

1. The Table-Line, or Line of Fortune.
2. The middle Natural Line.
3. The Line of Life, or of the Heart.
4. The Line of the Liver, or Stomack.
5. The Sister-Line of the Line of Life.
6. The Percussion of the Hand.
7. The Wrist. Of which Lines, four only are principal.

In *Chiromancy* all these Lines ought to be known and distinguished each from other; and to facilitate this knowledge, I give you several distinct Figures. The first for the Planets and Lines; the other Figures you shall find in their due places, shewing the proportion and mensuration of the hand, as most necessary there to be inserted: and before I give you the other Figures, you have a Table, which will let you see the correspondence between the Planets and Lines, and parts of the Hand. And in another, the Signs of the Zodiack: And in the others, the same Signs posited in other places, with the Sisters relating to the Lines: For further instruction, you have the Demonstrative Figure here inserted.

The



Nadir

The Explanation of the fore-going Figure.

Here visibly appears (in the foregoing Figure) the general division of the Hand, according to Art. as also the Appellation of the parts thereof, from the Roots of the fingers, to the Line dividing the Wrist and the Arm; the Tuberculum is a term appropriated to the Mounts, being posited under the Roots of the Fingers, and is that part which is higher then the Mount: Sometimes it is found towards one finger, sometimes betwixt the fingers, and sometimes in the middle of the Mount. The back of the Hand is the opposite part to the Palm; the back side of the fingers are in the same manner understood; the Quadrangle of the Table, and the space between the Natural and Vital Lines, called the Triangle, are all here obvious before your Eyes in the Figure, and plainly demonstrated.

The Constitution of the Planets and Signes in the Hand, are demonstrated in this and the following Scheme, as also the significations of their places; As in the Mount of Mercury are sought Thefts, Actions, Arts, and all significations proper to Mercury. In the Mount of the Thumb, belonging to Venus are found concerning Venereal Arts, and Marriages. In the Triangle belonging to Mars, are found hurts by Iron, or Fire, mischances, and all things concerning Strength and Fortitude, and so of all others, as is more fully manifested in the ensuing Subject.

The more particular Explication of the Lines.

SCIENCE, which is conversant about the knowledge of the humane body, ought not onely to be employed about the intrinsecal parts, but rather to scrutinize the exteriour. From and by the extrinsecal parts of the body, we may know the natural fortitudes and debilities of the same; as also from thence we discern the substantial form and qualities thereof, for which reason, *Neceffe est sapientem, de omnibus his agere & tractare*: Wisdom ought to be practique in the handling and unfolding these Mysteries.

Amongst other accidents of the body humane, most admirable are those which are observable in the hand, which not onely discover the whole natural condition of the body present, but also design the events of future actions; which being rightly known, would save us much labour in tracing those dark and toylsome paths, through the species of all other Arts to find out the events of future Actions: *Quid opus est Auruspices adire*, saith *Antiochus Tiberius*. What need is there to consult with other Sciences, when as every one beareth his Index of Fortune, good or bad, in his own hand; yet man is ignorant, not knowing of this treasure. In the hand every man may see the properties of his Life, and the accidents thereof, as in a certain perfect Table there plainly delineated and painted, and in reading whereof he may decline, or further his good or bad, through divine Grace assisting, and apprehend his future Lott.

Mans dignity.

If with a serious minde we thoroughly consider the works of Nature, we shall finde nothing more excellent, more perfect then Man, in whom Nature hath (as it were) epitomized all her glory, and to the generation of whom, Nature hath conferred all her power, and hath, in mans formation been more accurately diligent then ordinary, by which means she hath produced him perfect in all his Dimensions. The *Egyptian sages*, stiled man, *Animal adorandum & admirandum*, a Creature, Reverend, Adorable, and admirable. The thrice worthy *Mercury alias Trismegistus*, calls him *Miraculum magnum*, a great Miracle; & *Deo simillimum*, a Creature like the Creator, and Embassador of the gods: *Pythagoras* μετρον ἀπάντων, the measure of all things: *Plato*, θαύμα θαυμάσιον, the wonder of wonders: *Theophrastus*, the Pattern of the whole Universe, ἀντικειμενὸν παντός; *Aristotle*, a Politick Creature framed for society; *Tully*, *Divinum Animal plenum rationis & consilii*, a Divine Creature full of Reason and Judgement; *Synefius*, the Horizon of corporeal and incorporeal things; *Pliny* calls him *Mundi Epitomen & Natura Delicias*, the worlds Epitome and Natures Darling: finally, all men with one consent call him *μικροκόσμον*, or the litte world, for his body is as it were a Magazine or Store-house of all the Vertues, and Efficacies of all bodies; and in his Soul is the power and force of all living and sensible things. *Vetustissimus Zoroaster* having long admired the singular workmanship shining in the frame of man, tandem exclamavit, at length cryed out; Ω Ἄνθρωπε, πολυμεγέθους & φόβους ἀνάλμα, Oh man! the glory of Nature, even in her chiefeft Pride, and her Master-piece when she durst contend with Heaven it self. *Abdalis* the Barbarian being asked what he thought was the most absolute thing in Nature, is reported to have answered not barbarously but wisely, *Hominem unum esse qui admirationem omnem superet*, that is only man, who far surpasseth all admiration: *Favorinus* did acknowledge *nihil in terris magnum preter hominem* nothing great upon Earth but Man: The Divines call him *omnem Creaturam*, every Creature; And the Kingly Prophet *Minuisti eum paulo minus ab Angelis, gloria & honore Coronasti eum & constituisti eum super opera manuum tuarum, omnia posuisti sub pedibus ejus*, Psal. 8. ver. 6. 7. *Praeclara sunt haec, ne Dicam Divina Hominis Encomia*. These are excellent, that I may not say, Divine Commendations, and glorious Epithites given to man, I might enlarge ad infinitum on this Subject, but herein we may admire the incredible Wisdom of the Creator, appearing in the admirable Contrabulation or Composition of the whole Body, made up of so many parts, so unlike each other, in many and various respects, yet all concluding a perfection, as *Hipocrates*, briefly but excellently expresses, συμπνοια μία συρροια μία συμπαιδια πάντα, one Agreement, one Confluence, all consenting, an Harmonious sympathy throughout the whole; and amongst the rest, man hath by

by the donation of Nature a Hand (which is the Subject of our following discourse.) The Organ of Organs that therewith he might supply himself with all things necessary, tending to the use of humane life; with which he writes *Laws* and Ordinances for the People, with which he defends himself from the violence of savage Creatures, and the hostility of humane Enemies; as also therewith he is fitted to Till the ground, and in one word, to execute every needful humane office. In this so *Noble* and so necessary a member, Nature hath engraven certain Lines (though man be ignorant thereof) which demonstrate the events of his whole life, that by the inspektion and observation of the same, a man might be able to shun his dangers, and avoid many unnecessary mishaps, Nature speaks in this language to us: From hence it is that *Infants* at their first approach into the world, when they first behold the light, open their right hands, properly holding fourth their Fortunes to their Friends, Nature thus decreeing. This renowned work of Nature, and these noble signes of events are the subject of our endeavours in this ensuing work: we are not to think this Science altogether the same with those the Greeks call *τὴν χειρὸς μαγίαν*, and we *μαγνὴς*, or *Disciplinabiles*, which is a Learning treating of Lines separate from all sensible substance; but this Science of *Chiromancy* considereth a compact concrete substance. According to *Euclid*, the Mathematicians define a Line to consist in longitude, without latitude, wanting profundity or depth; but in this sense we think it improper to use the term Line in our Science; for our Lines admit of latitude and profundity, as well as longitude, as we shall observe in the ensuing subject; for we will not consider them according to length and brevity onely, but according to breadth and depth; As also in their appearance and colour, and in many other particulars, sensibly demonstrative; so that our Lines are rather Natural, then Mathematical; for the Mathematical Line is invisible, scarcely imaginable; but leaving that, the Line we discourse on in the hand, as it admits of a certain longitude, so likewise it hath latitude and profundity: but as amongst the Mathematicians the Lines are considered under divers *species*, as Right or Straight, Oblique or Crooked, Bowed, Circular; as also is considerable their Incision, Intercision, their Application and Sejunction, their Conjunction and Separation, their Discontinuance, Disproportion, &c. So we agreeing with them, finde our Lines under all these *species*; and moreover we consider them in reference to their Aspect, or Colour, as Pale, Wan, Blew, Red, Inflamed, Dark or Black, in their Carnosity, Levigation, and Asperity; we finde in our Science, some natural, some accidental; those are called accidental, which come in the hand by labour, by wounds, by nasty usage, through infirmity, Cold, Famine, Fear, or the like; but of these we take little notice: but of the natural signatures or Lines, some are Universal, others particular; those we call Universal, which are naturally incident, especially specifically, and particularly to man, and such are found in the hands of all men well disposed, who have not altered, or defaced Nature, by the accession of any accidental misfortune: The particular Lines or Characters, are those which concomitate and adhere to the proper temperament of any person individually whatsoever; and such Lines in divers persons diversly appear; and of these, especially the most noted, we shall very largely treat, as occasion is offered in the sequel.

The Hand the chiefest Organ.

The benefit of Chiromancy.

How Chiromancy concurs with Mathematical Definition.

The affection of the Lines.

For the proper subject of *Chiromancy*, about which our whole speculation is conversant, is, *A Line, or Lines existent in the hands, demonstrating the passions of the minde and body, as also the events of future actions*; for *Chiromancy*, as the word imports, *Scientia est cognoscendi inclinationes virtutum & passionum naturalium, & cujuslibet hominis fortunam, per signa sensibilia manus*; is the Science of knowing the inclinations of the natural powers and passions, as also the fortune of any man, by the sensible rational signs of the Hand; or as another, *Chiromantia est Scientia, qua docet modum judicandi per inspectionem signorum & liniamentorum manus*, is a Science which teacheth the manner and way of judging by inspektion of the Hand and the Lines thereof; for *Chyr* is a Greek term, and signifies the Hand; and *Mantia* intimates Science or divination; so that this is a Science teaching to know in and by the hand, the Complexions and constitutions of Nature, the sorrows, pains and labours of ill Fortune, as also the felicities and prosperity of good. The subject hereof is that part of the humane body, the hand as we said before, in which the Lines the grounds of prediction are contain'd

The subject of Chiromancy.

The definition of Chiromancy.

tain'd, which principally are four, having divers appellations in Authors, by reason of the diversity of their significations: which names shew the several properties of the same Lines, and may amuse those who are not yet well read in this Science: for whose sakes I will describe the variety of names, in a familiar manner, for the benefit of the Ignorant.

The first I mention (according to my former method) hath these several Appellations.

Linea	Mensalis.	The Table-Line.	Because from one part it constitutes the Table of the Palm.
	Fortuna.	The Line of Fortune.	As having the most general signification of the good and evil accidents, referring to the temporal estate.
	Necessaria.	The Necessary Line.	Because it is chiefly concerned in the opening and exercising of the Hand and Fingers.
	Martis.	The Line of Mars.	Because it hath the signification of evils, envy, and treachery.
	Vesicalis, seu Renalis.	The Line of the Bladder, or Reins.	Because it demonstrates the pains and diseases belonging to those parts.
	Generativa.	The Line of Generation.	Because it hath significations of the power of generation.
	Epidimalis, seu Pestifera.	The Epidemical, or pestiferous Line.	Because sometimes it denotes death by the Pestilence, or a contagious Disease.
	Thoralis Testiculorum, seu Spermatica.		As having the signification of the Testicles, Seed, and instruments of Generation.

Thus you see the Table-Line hath all these several appellations, referring to the different significations thereof.

Secondly, you may observe the several denominations of the

Linea	Media naturalis.	The middle natural Line.
	Cerebri.	The Line of the Brain.
	Capitis, seu Cephalica.	The Line of the Head.
	Vivifica.	Signifying Activity and Vivification.
	Prosperitatis.	The Line of Prosperity
	Sinistra trianguli.	The Line constituting the left Angle.

Thirdly, the Line of Life hath these several Appellations.

Linea	Vitalis.	The Vital, or Line of Life.
	Cordis.	The Line of the Heart.
	Cardiaca.	The cordial Line, the same with the former.
	Temporalis.	The temporal, or Line of Time.
	Dextra trianguli, supremi.	The Line of the right and supreme Angles, or the Line constituting those Angles.

Fourthly,

Fourthly, the Line of the Liver hath these Appellations.

Linea	Hepatis, vel Hepatica.	The Line of the Liver, signifying the constitution thereof.
	Stomachi.	The Line of the Stomack.
	Basis trianguli.	The basis of the Triangle; for this Line joyned to the other before, constitutes a Triangle in the Hand; and this is the basis, or foundation thereof.

Thus you see these four principal Lines have six and twenty Appellations.

The first Table of Chiromancy.

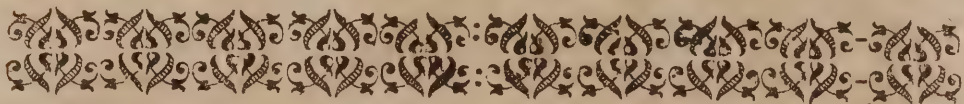
<i>In all the Lines of the Hand, we are especially to observe their</i>	1. Quantity, in Longitude, Extent and Profundity, viz. Length, Breadth and depth.	Crookedness. Straightness.
	2. Quality, in Colour, and Figure, in reference to	Shape and Complexion.
	3. Action, in reference to other Lines.	As touching, or Cutting.
	4. Passing, in relation to other Lines.	As being touched or Cut by them.
	5. Place and Position.	
<i>The Lines of the Hand are Principally.</i>	1. The Line of the Heart, which is that of Life, and is referred to the Sun.	
	2. The Cephalique Line, and parts, which is the middle natural Line to the Moon and Jupiter.	
	3. The Line of the Head to Mercury.	
	4. The Table-Line, which is also called the Line of Fortune, to Jupiter.	
	5. Venus Girdle, to Venus.	
	6. The Line of Death, or sister of the Line of Life, to Saturn.	
	7. The Percussion, to the Moon and Mars.	
<i>The lesser Lines, which are not generally in all Hands, are,</i>	1. The way of the Sun, or Solar Line.	
	2. The milky way, or <i>Via lactea</i> .	
	3. The way of Saturn.	

The Scituation of these Lines.

1. **T**HE Line of the Heart, or of Life, encloses the Thumb, and separates it from the plain of Mars.

2. The

2. The middle natural Line begins at the rising of the fore-finger, near that of Life, and ends at the mount of the Moon.
 3. The Line of the Liver begins at the bottome of that of Life, and reaches to the Table-line, making this triangular Figure Δ .
 4. The Table-line, or Line of Fortune begins under the Mount of Mercury, and ends near the Index, and the middle Finger.
 5. *Venus* Girdle begins near the joynt of the Little Finger, and ends between the Fore-finger, and middle-finger.
 6. The Percussion is between ♀ and the α. Also called the Ferient, *a feriendo*, from smiting.
 7. The Wrist contains those Lines that separate the Hand from the Arm, called *Rascetta*.
- As for the judgements and significations of the said Lines, we shall see them elsewhere: Let us now see our other Figures.



C H A P. I I.

Of the Celestial Signs, of their Qualities, Kinds, Sympathies, and Antipathies; of their Harmony with our Science, and the other Sciences of Divination.



Although we have in the first Chapter treated of the twelve Signs of the Zodiack, and of their Situation, according to the Seasons of the Year; this being not sufficiently instructive. According to our desire, we add this Chapter to demonstrate particularly the Accidents, Qualities, and Faculties of these Signs, they being referred to Chiromancy, and the other Divinative Sciences; and to make appear their Concords, Discords, and Harmony: It is then to be noted, that of our twelve Signs before mentioned, six are septentrional, that is to say, from the head of *Aries*, which the *Arabians* name *Salhay*, to the end of *Virgo*, called *Luatem*: The other six are Meridional, that is to say, from the head of *Libra*, to the extremity of *Pisces*. Further it is to be noted, that the Line which passes through the head of *Aries*, into that of *Libra*, is the Circle we call *Equinoctial*, which is also in the Hand, between the rising of the Thumb, and below the rising of *Mercury*, towards the extremity of the Table-Line. When any one of these Signs ascends into one of these parts, the opposite Sign is opposite to that place, that is, from East to West: And this diversity makes the length or shortness of the daies, that is to say, the Diminution or Augmentation, according to the hours or ascents. Of these Signs, some are *Fiery*, some *Earthy*, some *Aiery*, some *Watery*; there are some of *Humane* Form, others of *Savage* Creatures, others of *Beasts*, or *Reptiles*. Some are *Mute*, others *Rational*, others *Generative*, others *Barren*, some *Entire*, others *Broken*, some *Masculine*, some *Feminine*, some *Fortunate*, some *Unfortunate*, some *Sweet*, others *Bitter*, others *Sharp*, others *Salt*; some *Increasing* when they ascend, others *Decreasing*, some *Oriental*, others *Occidental*, some *Meridional*, others *Septentrional*. ♀ α and γ are fiery; ♂ ♀ and ♀ Earthy; ♀ ♀ and ♀ Aiery; ♀ m and ♀ Watery; the masculines are fiery and Aiery; the Feminines Earthy and Watery; the Masculines are Fortunate, the Feminines Unfortunate; those that have *Humane* form, are ♀ ♀ and ♀ and the first part of γ, those of *Animal* form, ♀

♄ ♀ and the latter part of ♄: of fierce and cruel form, ♄, reptile ♄ m and ♄: The imperfect or broken, are ♄ ♄ and ♄, the rest are entire. The Rational signs are ♄ ♄ and ♄, they that have Voyce ♄ ♄ ♄ ♄ and ♄: The unfruitful, according to *Protonie*, are ♄ ♄ ♄ ♄ and ♄: The fruitful ♄ m and ♄: the Sterile ♄ ♄ and ♄: the Oriental are ♄ ♄ ♄: the Occidental ♄ ♄ ♄: the Meridional ♄ ♄ and ♄: the Septentrional ♄ m and ♄: the Fierce and cruel ♄ ♄ and ♄: the mild ♄ ♄ ♄ and ♄: the Sordid ♄ m and ♄: the feeble and weak ♄ ♄ and ♄: the strong ♄ m and ♄: the direct are from the beginning of ♄ to the end of ♄: the oblique from the head of ♄ to the end of ♄; those signs, according to their motions, change their Nature, and according to the places of their Circumference; for those which are *Hot* become *Cold*, and the *Cold* hot; the moist become dry, and the dry moist; ♄ in the *East* is tepid, in the *West* cold; ♄ is hot and dry in the *East*, in the *West* cold and moist; ♄ in the *East* hot and dry, in the *West* cold and moist; ♄ is in the *East* hot and dry, in the *West* cold and moist; ♄ in the *East* is hot and tepid, in the *West* cold and moist; ♄ in the *East* is cold and moist, in the *West* hot and dry; ♄ in the *East* is cold and dry, in the *West* cold and moist; ♄ and ♄ when they are together in the *East* and *West* are cold and moist. So have they their terms, which are *five*, as they are in Every Sign. Four relate to the four qualities, *Viz.* *Hot* and *dry*, *cold* and *dry*, *hot* and *moist*, *cold*, and *moist*: the *fift* is of a mixt Nature of the other four, according to the Commixtion and Complexion of *Mercury*, who is sometimes dry, sometimes hot, cold and moist, according to the term he is in, and the sign which is subject to it, which we put in this Chapter, because of the Sympathy of the Celestial bodies with the Terrestrial, all being referred to our bodies, as shall be seen hereafter by the number 12. which represents our whole substance both Chiromantically and Physiognomically.

To enter then into our discourse: The *Term* which is *hot* and *dry*, wherein there is a *Planet* that is *cold* and *moist*, the heat and drought changes the *Planet*, who then becomes hot and dry. If the *Term* be *fortunate*, and that a *Fortunate Planet* enter into it, it becomes more *Fortunate*: and if the *Term* be *unfortunate*, the *unfortunate Planet* that enters it becomes more *unfortunate*. But if in the *Term* there be a benign *Planet*, all things are in *Sympathy*. If the *Planet* be fiery, and the *Term* so too, all is well; So *Saturn* in an Earthy sign, and the term so too, all is in *sympathy*. In the same manner they change *Qualities*. If the *Quality* or *Colour* of the sign agree with the term, they augment their colour. *Example.* If the term of *Mars* be in ♄ ♄ or ♄, both their redness, and that of the term, increases. If the term of *Saturn* be in ♄ m or ♄, the blackness or obscurity of *Saturn* increases because of the term. If the *Planets* are in divers Signs, *divers* are their *Accidents*, and they are fortified or weakned by the force of the signs and terms, and *diversity* there, causes *diversity* more or less in the inferiours. The Lord of a term being in his term, is more powerful, as a sign with another of its quality, as where there is a friendship without any difference, but the signs being different, the *Chiromancer* may infer divers *Accidents* according to their diversity; for their *different* situation in our hands discovers unto us the *diversity* of our Fortunes and Misfortunes. Nay, we can see these here rather than the changes of the other in Heaven causing them, the one being placed some dayes before the change, and in the other the swift moments are to be observed for to build a solid judgement upon. Which moment yet is better known in the Hand than in the Nativity, for *Chiromancy* comprehends, and hath such an *Harmony* with all the other *Divinative Sciences*, that without it they are nothing, nor it without them. The *Harmony* is all perfect, of the twelve Signs of the Zodiack with the whole humane Body, and those placed as is seen in the Figure representing unto us those parts and the Identity of sympathy. And by it we know the number of twelve accomplished in us, in our twelve parts, but every one of them hath it. So our body is naturally and Artificially composed according to the Signs represented in the Figure, worth thy perusing, thou whoever art desirous of the perfection of *Chiromancy* and *Physiognomy*, for the one and the other are under the secret of the Figure.

C

The

The twelve Signs of the Zodiack, which contain the whole Body of Man.



Many things of the secret Sciences are referred to this mass of Humanity, and we find more secrets in it according to the *Geomancy* of the *Hebrews*, then any other Sciences; particularly *Gerard of Cremona*, in his *Geomancy*, as well as other Geomancers, makes the Geomantical Figures to be referred hither: And we draw thence divers judgements, accommodating them to our Natural Astrology, as the twelve Signs of the Zodiack to the twelve Geomantical Figures.

Geomantique Figures.		
γ ν ϑ 	ψ \circ R 	ϑ Π σ
<i>Acquisitio</i>	<i>Letitia</i>	<i>Rubens</i>
\wp \circ ϑ 	D \circ R 	\wp \circ R
<i>Albus</i>	<i>Via</i>	<i>Coniunctio</i>
D \circ ϑ 	σ \circ R 	h \circ ϑ
<i>Amissio</i>	<i>Tristitia</i>	<i>Puer</i>
<i>Populus</i>	<i>Puella</i>	<i>Carcer</i>

The four other Figures, which are *Caput Draconis*, *Cauda Draconis*, *Fortuna Major*, and *Fortuna Minor*, are referred to these Signes, but according to Gerard of Cremona, the signification is uncertain.

Cap. Draconis.	Cauda Draconis.	Fort. Major.	Fort. Minor.

These sixteen Figures are referred to the seven Planets, and are attributed to them by our Science of Chiromancy and Geomancy in this manner, that every one may be instructed. To Saturne, Tristitia and Carcer; Jupiter, Acquisitio and Latitia; Mars, Puella and Rubens; the Sun For. Major, and For. Minor, Venus Puer and Amissio; Mercury, Coniunctio and Albus; the Moon Populus and Via. Some of these Signs are direct, some Retrograde, as Saturn, Carcer, which is properly & direct; the second house is retrograde, and is Tristitia; so of the rest. So much as to Geomancy, We shall not enter into the significations of it, because we reserve it to another place. Let us now see the rest of the Divinative Sciences, relating to the number of twelve; and then we shall briefly deliver somewhat as to their particularities. As for Magick, you have the 12. Spirits or Angels which govern in every Signe, and the Regions, Countries and Cities subject to those Signs, as the Antients have observed. V Aries to Muschiel, which Governs, Germany, France, England, Brittany, &c.

♄ ♃ ♀ ☾ ☿ ♁ ♋ ♌
Asmodel, Ambriel, Muriel, Verchel, Humatiel, Zuriel, Barbiel, Adnachiell,
 ♊ ♉ ♈
Hunuel, Gabriel, Barchiel.

All which Signs and Angels, Govern each of them some Countrey, which the Student may see in the Table of the Antient and Modern Astrologers. In the secret Caball of the Jews, they kept the 12. Anagrams of the great four Lettered Name of God, and according to the change of the colour of the stone whereon they were graven, they judged of the future. Which twelve stones and Anagrams were referred to the 12. Tribes of Israel, and 12. Signs of the Zodiack, as the Sardonix, whereon was engraved יהודה was referred to Aries; the Topaz, having engraved יחור was referred to Taurus: The Chalcedon יורה to Gemini: the Iasper יהוה to Cancer: the Emerald הויה to the Beril יהוה to the Amethyst יהוה to the Iacinth to Scorpio יהוה the Chrysolite יהוה to Sagitary: the Crystal יהוה to Capricorn: the Sapphire יהוה to Aquarius; the Sarde יהוה to Pisces. The curious in supernatural Secrets, have given to these Signs 12. Characters, 12. Intelligences, with their Abaco, which is as much in Hebrew notes, as a number in Arithmetick. The which Characters made and composed in the Months when those Signs govern, and the Sun enters into them at certain hours, heal many Diseases, and do supernatural wonders. The forms of those Characters are to be seen in the Magical Archidoxes of Paracelsus, in the Clavicular of Solomon, and other Authors who have searched into secrets more then ordinary; although those Authors, as to the making of them, have reserved the most particular secrets, and the sacred and compendious words, being unwilling to prostitute Holy things, which are only to be communicated to the Curious Learned, and great Princes, which yet I shall elsewhere truly represent. It is plain then, that in all these Sciences all goes by twelve Princes or Spirits, under every principal; there are twelve under Aries, whereof ours which governs England, is Samael, and is the second of this first

power, which *Genus* ought to be known of those that govern this Monarchy; for by knowing him they may govern all with an extraordinary power and facility, both as to the principal in general and particular, wherein Religion is concerned, which in it self is altogether spiritual, whereof the affectations of some are but diseases of minde, which turn into madness or hypocrisie, wherewith the first cause is not pleased, nor designing any more for the inward man then a sound carriage, and an Animal Government for the exterior, which cannot subsist in health without it, unless the mischief encreasing, we would enslave our reason; for the Law is spiritual, and is only juridictive as to the spiritual, and to the whole man, in order to society, that the stronger may not wrong the weaker, and so violate the Law of Nations, which unites us in the first cause; so that all is referred to the number of twelve; Our body consists of 12 principal Members, the Head, Neck, Arms, Breast, Heart, Belly, Reins, Privy Parts, Knees, Legs, Feet, you see all in the foregoing Figure referred to the Signs according to the form that is given them; twelve Plants are attributed to them, twelve Birds, twelve Animals, twelve Trees, and twelve Hierarchies of Angels. Briefly, all is referred to these twelve, and *Aries* which hath twelve *Luminous* Stars, and one obscure, hath more force (because of the proper and known name, wherein there are twelve letters) then the rest, or *Acquisitio* among the Geomancers, which hath six, and is referred to *Aries*, doubling that number; so the half of these dozen, where twelve are, is the sacred writing, whether it be in the plain of *Mars*, or mount of ♀, or ♀, all happiness is to be expected. Of these rencontres and sacred writings, we shall treat at large in the fourth Chapter; as also of their significations. Wherefore leaving our duodenary number, and digressing no further; let us now describe and represent the hand, and by it finde out one of the most particular secrets of our Science.



C H A P. III.

The true and perfect Description of the Hand, which must be known for to attain to any thing in Chiromancy, with the Description of the two last Figures of the first Chapter.

THE Hands are the principal parts of the Body: The Anatomists divide them into three principal parts, that is to say, the wrist, the body of the hand, and the fingers; the best description of them is in the Theology of *Hippocrates*; but by Chiromancers these three parts are called the Palm, a word which *Apulejus* useth in his *Golden Asse*, calling that part *Deo Palmaris*, which we in Chiromancy call the plain of *Mars*. The second is called, the hollow of the Hand, which is from the extremity of the other side of the thumb towards the little finger, which we call the mount of the Hand, or of the Moon. The third are the five fingers, which are to be noted by their names, which according to the Physicians are such, *Pollex*, *Index*, *Medius*, *Annularis*, *Auricularis*, which I have represented before in three Figures, and not with any more, because I would be guilty of no confusion, as

Of the thumb, *Indagine*, *Cocles*, *Corvus*, and many others. You are then to note, that the thumb, as being the first, greatest and strongest, is so called, and dedicated to *Venus*, and hath

Of the Index such a mark ♀. The next is called *Index*, the indicative or demonstrative finger, because with it we point at any thing: the old Philosophers have called it so, and among others *Socrates*, who for that reason is Painted, pointing with that finger at a woman, that

that represented Nature: and this finger is attributed to *Jupiter*, and signated with the Character of ♃. The third is called the middle finger, because in the middle, some call it *Physician*, because that with it are touched the privy parts, when somewhat is amiss. The *Latines* called it *Verpus* from the word *verro*, which signifies to rub, because as *Juvenal* saies, the *Jews* scratched their Privy parts therewith when they had the *Dysentery*. And *Orus Apella* in his Hieroglyphick, represents an infamous person by that finger. But in old time this finger with the thumb and fore-finger represented the Trinity, or the hand of Justice of our Kings. It may be yet seen in some ancient Edifices, and particularly at *Plaisy in Galie*, whereof the President *Fauchat*, in the seventh Book of his History of the declination of the House of *Charlemagne* treats at large. This finger is *Saturn* ♄. As for the Ring-finger, which is so called, because commonly a Ring is worn on it, especially on the left hand; the Physicians and Anatomists give the reason of it; because this finger, by means of its veins, Nerves and Arteries, more relates (than any other finger) to the heart; wherefore it ought to wear a Ring as a Crown for its dignity. But besides observe, that in the Ceremonies of Marriage, they first put the Matrimonial Ring on the thumb, whence they take it, and put it on every one till they come to this, where it is left. Whence some who stood (as *Durand* in his Rational of Divine Offices) to Discourse on these Ceremonies, say it is done because the finger answers to the heart, which is the seat of love and the affections. Others say, because it is dedicated to the Sun, and that most Rings are of Gold, a Metall which is also dedicated to it: so that by this Sympathy it rejoices the heart: this finger hath for the Sun this mark ☉. The last and least of all is called the Ear-finger, because commonly we make use of it to make clean our ears; as if it were some instrument. We read that *Dionisius* or *Dennis* the *Sicilian Tyrant*, would never make use of any other Instrument to cleanse his ears, fearing they should give him some poysoned Instrument, as being a Prince very fearful and distrustful, whose life was miserable in his Tyranny, because of the fear imprinted on his Soul. This finger is attributed to *Mercury*, the sign ☿. In these Verses you have a short and Learned description.

*Est Pollex veneris, sed ♃ indice gaudet
 ♄ Medium Sol, Medicumq; tenet;
 ♀ Minimum; ferentem candida Luna,
 Possidet, in Cavea Mars sua castra locat.*

Thus Englished.

*Venus the Thumb, Jove in the Index joyes,
 Saturn the middle, Sol the youthful toys:
 Stillborn the Least, Luna the Ferients,
 In Cavea Mars delights to pitch his Tents.*

NOW all these fingers have certain risings at their roots or bases, which are called *Mounts*, attributed to the Planets, to which is added that apparent flesh, which is and belongs to the percussion of the hand; the four principal figures have twelve joynts or ligaments, to which are attributed the 12 Signs of the *Zodiack* (as it may be seen in the precedent figure) and to each finger one of the Seasons of the year: as to the Index, which is ♃, we give it the Spring, and to each joynt one of the signs, of that Season, to the highest *Aries*, to the middle *Taurus*, to that of the Root *Gemini*, which are thus marked, ♈, ♉, ♊. The little finger, which is *Mercury's* hath the *Autumn*, and conforms to that of *Jupiter*, because they represent the two Seasons, which are equally milde and temperate, whereof the two first Signs are Equinoctial (that is to say make the nights and days of a length.) The Signs of the Seasons of *Autumn*, which are attributed to this finger, and placed as the other are, *Libra*, *Scorpius* and *Sigittary*, thus marked, ♎, ♏, ♐. The middle finger, which belongs to *Saturn* represents Winter, a rigorous Season; hath *Capricorn* *Aquarius* and *Pisces*, marked thus,

♊, ♋, ♌. The Ring-finger, which is the Sun, hath for signs ☊, ♌, ♋. And these two Seasons have in their first moneths two Solstices, that is, when the Sun neither descends nor ascends, but stands still in the extremities of the Zodiack, in the Zenith, as to its elevation, and in Nadir for its declination. These two Angles being represented in the hand, we must imagine the Zenith at the end of the middle finger, and the Nadir neer the wrist; where ends the Line of Life, so it represents an oval Figure.

The Local disposition of the Signs in the Hands,

We may represent it according to the third following Figure, imagining the Zodiack from the fore-finger about the thumb and mount of ♋, which shall be comprized in the Oval of the Zodiack; and we will also imagine our Signs placed; *Aries* on the rising above the wrist; *Taurus* on the mount of *Venus*; *Gemini* on the branches of the Line of Life (which denote our life.) On the first joynt of the fore-finger ☊, on the second ♌, on the third ♋, leaving the thumb apart, as being an imperfect finger, because it hath but two joynts, which is the first number according to the Arithmeticians, called flat, and hath not so many perfections as the Ternary or Three which is the second number. This half Circle we call Arctick. As for the other half Circle Meridional, which we call Antartick, we begin it at the top of the Ring-finger, and place the first sign, which is ♋ on the first joynt of the finger; on the second ♌, on the third ♊; At the extremity of the Table-line, *Capricorn*; in the middle of the mount of the Moon ♋; and neer the wrist on the other side *Pisces*, so that the seven Planets will be enclosed within the Zodiack.

A brief signification of the mounts, ascribed to the Planets.

It is to be noted that every mount (as I shall shew more at large in the Rules of the Science) signifies and denotes something worthy of special consideration; as that of ♋ Love, that of ♌ Honors, that of ♋ Misfortunes, that of ☊ Riches, that of ♊ Sciences, that of ♊ Military Atchievements, and that of the Moon Afflictions and diseases of Mind. I shall pass no further in the notion and significations of these mounts, reserving it to another Chapter: But ere I conclude, I will say a word of the Lines and observations of the Hand, as much as shall be necessary in this place.

In the enclosure of the Hand there are six Lines or Cuts (as hath been shewed already) where on depend the three principal parts of man, that is to say, the Head, the Heart and the Kidneyes, on which depend the three worlds; that is to say, the Intellectual, Celestial, and Elementary; they are thus placed.

The Intellectual	}}	To the Head	}}	To God.
The Celestial	}}	To the Heart	}}	To Heaven.
The Elementary	}}	To the Kidneys	}}	To the Elements.

So the Lines of the Hand.

The Table Line	}}	To the Head	}}	To God.
The Middle Natu.	}}	To the Heart	}}	To Heaven.

The Line of Life	}}	To the Heart	}}	To Heaven.
Line of the Stomach	}}	To the Kidneys	}}	To the Elements.

The Percussion	}}	To the Head	}}	To God.
The Wrist	}}	To the Heart	}}	To Heaven.

The Table Line.

To understand these Lines, you must know first, that the Table-Line takes its force from the whole Head, and that it begins at the percussion of the Hand (where is the mount of *Mercury*, situate under the little finger) and reaches with two or three branches, and commonly without, under the fore-finger where it ends; and sometimes it is joynted with the middle Natural Line, both of them answering to the Head, and with that of Life make an Angle, which ends between the Mounts of *Venus* and *Jupiter*.
The

The second Line of the Head, called the middle Natural Line, is that which begins at the Root of the Line of life, and passes through the middle of the Palm, between the mount of *Mars* and the *Moon*, and advances under that of ♀, and commonly to the Table, as hath been said before.

The third, which is the Line of Life, called also the Line of the Heart, begins at the mount of the fore-finger, and ends near the Wrist, separating the mount of *Venus* from the Triangle of *Plam*.

The fourth, called that of the Liver or Stomack, begins under the mount of the *Moon*, and makes the triangle of *Mars*, thwarting the middle natural, or strait Line, joyning with that of Life, above the mount of *Venus*.

The fifth is the Wrist, which are those spaces which appear in the joynt of the Hand, where there are two Lines at least, and four at most, and divers cuts advancing towards the mount of *Venus*.

As for the sixth, it is the sister of the Line of Life, which ever follows it, whereto we add the percussion, which is the outer part, which moves when we strike any thing. These are the most remarkable parts of this Science, which are to be much observed in matter of Divination, as being the Principals of *Chiromancy*. And the better to comprehend the situation of the Lines, see the first Figure going before, and the next three following, which I have placed hereafter, as an Abridgement for to know whereto each Line is referred, and to which of the Planets.

The Natural Line

Linea vite.

Linea Epatica.

Resecta, or the Wrist.

Sister of the Line of Life.

These Figures are the first 4. in the latter part of the first book, with the numbers 1. 2. 3. 4.



C H A P. I V.

Of the sacred Letters which are found in the Hands, and the Correspondencies which they have with the Cœlestial Bodies, and how by them may be found out the secrets of good and bad Fortune.

THere are in our Hands, in divers places, certain Letters well formed, and apparent, which according to the places where they are, have great and admirable significations, as witness *Juliano*, most Learned in the Art of *Chiromancy*, and amongst the Antient Philosophers *Helenum* the most Learned. *Patricius Tricassus* in his *Chiromancy* hath treated of them, but not so particularly as he should have done for the true discovery of them, having not allowed them that concordance which they have with the Heavenly Bodies, that by that harmony and concordance the perfection of their significations might be known, for without that knowledge, the Judgements which we draw from them, are as doubtful as those we should draw from the Signs and Planets, if we knew not their situation; for they have such a sympathy, that some can do nothing without others, no more then *Geomancy* can do without *Astrology*; both which do best, when they accompany each the other.

These Letters which are found in the Hands, are called Cœlestial, and are eighteen, and refer to the twelve Signs of the Zodiack, and the Figures and Characters of *Geomancy*; there is a correspondency between them and those Signs, and their Capital Letters, and those of *Geomancy*.

Note

Aries	Aquarius	Taurus	Gemini
A	A	T	G
Acquisitio.	Amisio	Tristitia.	
	Albus		

Cancer

Cancer C Conjunctio. Caput D.	Capricornus C ♄ Cancer. Cauda. D.	Leo L Latitia.	Libra L
Virgo V Via.	Scorpio S	Sagittarius S ♐	Pisces P Puer.
Puella S P Populus.	Rubens R	Fortuna Major. F M	Fortuna Minor. F m M

The Ancients
have honored
this secret.

The letters
belonging to
Aries.

The Letters
relating to
Taurus

I shall herein follow the Opinion of an Ancient Rabbi, and say that they are found rather in the form of these Characters and divine Letters; and these Figures being found in the Hand, they have more power, being referred to the seven Planets. The form is such: the Letters of *Saturn* C, H, M: the Letters of *Jupiter* S, T, Δ: the Letters of *Mars* A, C, Φ: the Letters of *Venus* B, A, T: the Letters of the *Sun* E, b: the Characters of *Mercury* II ♿: the Letters of the *Moon* X, C ∞: Being thus attributed to these seven Celestial Bodies, they have great effects, and being found on divers Mounts, or other places, their significations are various. It is to be noted in the first place, that in our Hand we imagine the four Quarters of the World, in this manner; at the ends of the Fingers the East; at the Wrist the West; the North on the Thumb; and the South towards the mount of the Moon under the little Finger. Now as we have said, that the Signs and Planets do change their accidents and qualities with their places, for (as hath been said) a fortunate Planet in the South, may be unfortunate in the West or North; another may be well disposed in the South, and ill in the East: As for Example, *Aries*, which is the first house of *Mars*, being found about the mounts of *Luna* and *Mars*, as being an Enemy of the Moon, represents all ill, as Sickneses, Hurts Misfortunes, loss of Goods, Friends, Banishments, and other woful things, if he be there in the South part: but being towards the mount of *Venus* under the Thumb, towards the North part, because of the friendship of *Mars* and *Venus*, this A. signifies quite contrary, as Friendships, advantagious Marriages, the love of handsome women, the delights of Love, the banishing of Jealousie, many Rich and good Wives; briefly, all satisfaction as to Love. If that A. be on the mount of *Saturn*, Eastward, it is benevolent enough; the worst it doth, is the loss of a Suit in Law, Imprisonment, or Sicknes. But if in that place there be that A. which is referred to *Aquarius*, which is the second house of *Saturn*, being oriental, and near the first house of the said *Saturn*, which is *Capricorn*, it promiseth a mediocrity as to Riches, but not much Health; for were it not that *Saturn* himself did somewhat moderate the matter, it should denote some ill end, and a life of one and thirty years, which are the lesser years of *Saturn*. But the second A. being in the lower part of the Plain of *Mars* Westward somewhat, it indubitably denotes Death by Arms, or in Combate; but if there be a Triangle above the Wrist, it denotes Death by assassination; and if this Letter be near the mount of *Venus*, it signifies Death caused by a woman, either by Justice or Poyson, or some great note of Infamy: If it be towards the mount of the *Moon*, it signifies great weakness of Mind and Body. Briefly, let him that hath this Letter on one of the mounts of the Moon, and if she be his *Alfridary*, assure himself, that before that *Alfridary* be expired, he will fall into some great misfortune, both as to the outward and inward man; it may be into some extraordinary Madness.

Let us now consider T. which represents *Taurus*, and is next to *Aries*. *Taurus* is the first house of *Venus*: If the T. be on the mount of *Venus*, a thousand Loves are represented; but it must be observed in what place of the mount, for if it be near the Line of Life, and that one of the branches of the T. cut it, it denotes Death for Love, or rueful enjoyments: If it be between the Thumb and the forefinger, good Marriage, and advantagious, as to Beauty, Riches, and goodness of Nature. If it be in the midst of the

mount

mount, it signifies all sorts of Loves, that is to say, that he that shall have the *T.* so, will be beloved by many Fair and Rich Women, and by their means he shall raise himself a Fortune, and nothing will oppose him. If it be in the extremity of the mount, towards the Wrist, that place is dangerous, because of Incests, and illicit Loves: Upon the backside of the Thumb it denotes Sodomies, and bestialities, the most dishonest that may be, as they are described by *Buchard*: The curious may see them in his Book *De Pœnitentia*. If the *T.* which should be on the second joynt of the forefinger, be on the little one, or on the mount of the *Moon*, there hath been some great affliction for women, great Quarrels, desires of Revenge, Poysons, and Secret Enterprises, Death of Abortive Children, and odious sins. If it be on the plain of *Mars* it signifies some good hap, but a Duel for some Love occasion, wherein the party overcomes, and besides is loved by the Lady; and through this Love he shall attain to Riches and Contentment, and shall be feared by all his Neighbours. If that happens on the Ring-finger, it denotes the quite contrary, though *Venus* be well in the East, and it be her first house which is *Taurus*. If happily there be in the Hand that Line which we call *Venus Girdle*, which begins (as we have said elsewhere) between the fore and middle fingers, and ends between the fourth and little one: That *T.* or *L.* which is the second house of *Venus*, called *Libra*, beleive him or her that hath it, guilty of all manner of uncleanness, nay of that sin which is against Nature, and more then ordinary, which hath been observed in some, Attached and Convicted of this Crime; wherefore Judges and Jurors ought to take notice of it, and consequently be somewhat acquainted with our Science.

As for *G.* which stands for *Gemini*, first house of *Mercury*, it is indifferent; for it is good in good places, and ill in bad, as upon *Venus* it is good, under *Mars* bad, so also under *Saturn*, but under the *Sun* very good: for if the *G.* be under the *Sun*, and that he be *Alfridary*, he to whom it happens may assure himself of Riches, which shall come unto him by some more then ordinary way, by Treasures found out casually, or by Industry, which I observed in one of my Friends who had a *G.* in this place, to whom I gave the assurance of that business, which happened shortly after through *Corilimancy*, in which Science he did Wonders, but not without addressing himself to the *Aratron* of *Arbatel*. But the Miracles of that Branch were worthy consideration, as also the thing found by the great sympathie which there is between it and the precious Mettals; for when it is gathered with the Ceremonies and Observations requisite, as that it be gathered in the Summer Solstice, and be a sprig of one year, forked, gathered with cleanliness, there is discovered an effect of the secret Sciences. Therefore let him or her who hath in the Hand the *G.* or an *V.* which resembles the Rod, assure himself that he shall find something precious in the Earth. I will so far digress, as to instruct the Reader how to gather and make use of the Wand, that I may not leave any curiosity unsatisfied: And after this instruction, I shall pursue our Sacred Letters, and their significations.

It must be gathered on a certain day of the Summer Solstice, and a sprout of one years growth and must be chosen forked like an *V.* or in the form of a *T.* which is *I.* among the *Greeks*. It must be a clean Hasel and red, but some hold it best to be gathered when the Sun enters *Aries* or *Leo*, and ☿ not Combust, but the more elongated from the Sun the better, and the best time is a little before Sun-rise, and if ☿ be well dignified you may gather them on any *Friday*, for it is to be noted, that when the *Sun* is entred *Cancer*, the Woods and Plants in our Climate have more force then in other Seasons: It being gathered Astrologically, when thou wouldst make use of it, hang at the single end a piece of what mettall you will, and let it be made fast at the end of a little cord; take the two ends of the Fork in both your hands, and hold it steadfast towards the Skie, and the other end towards the earth; and in this manner, when you are in a place with design to find somewhat hidden, be it Gold, Silver or other mettall, if that which is in the earth be more noble then that which is made fast to your Wand, that on the Wand will bend towards its Superiour, as acknowledging inferiority; then in the place where the inclination shall be, is the Mineral or Mettall, but when you begin to play it, say with Devotion the charge, and if you cannot get a forked Rod, gather two straight shoots of a years growth, and hold in each hand one by the end, and let another person hold the other ends against you, and fasten the

The Letters
respecting
Gemini.

The Art of u-
sing the rod to
find treasure
discovered.

How to gather
the Rod of
Corilimancy.
The Mosayical
Rod.

string and mettall to the middle of the Rods between you : but all this happens more likely to him that hath this Celestial *V.* appertaining to *Virgo*, or *G.* in the hand near the Sun.

The Letters of
Cancer.

He that hath the *C.* of *Cancer*, under the middle finger, in the enclosure of *Venus* girdle, is extremely sordid and filthy wanton. If that of *Capricorn* be in that place, and that *Saturn* be *Alfridary* and *Chronocrator*, there are great Vices hidden in the soul of that man; he shall come to disgrace and be shunned of all honest companies, and look'd on as an infamous person. But if that of *Cancer* be near the Table Line towards the Mount of the Sun, it signifies great Riches and Possessions, the greatest part whereof shall be obtained by unlawful and dishonest waies. Under the Mount of *Jupiter*, it signifies Honours received from Princes and great Persons: If it be that of *Capricorn*, it will be the contrary. But if there be the *C.* of *Capricorn* belonging to the branches of that Line of Life, it signifies the Ravishing of a Maid, great Lechery; if it be a Woman that hath it, she is not to be thought Chast, desirous of many men, never wearied with the Act, but seeking out all sorts of uncleanness, though she appear much given to Religion.

The Letters
appropriated
to *Leo.*

He or she who shall have the *L.* of *Leo* in the time of his *Alfridary* under the Mount, or on the Ring-finger, may be assured of abundance of Riches, and that all things shall prosper with them according to their desire when it is Oriental; but if it be towards the Wrist, which is the West, it promiserh nothing but misfortunes, debates, Suits, Quarrels, and other Afflictions.

The Letters
relating to
Libra.

If this *L.* which is that of *Libra*, second house of *Venus*, be at the top of the Line of Life, near the mount of *Venus*, it signifies Adultery, Marriage followed with miseries, as Jealousies, Poverty, and the begetting of many natural Children, whereof the most part shall be imperfect in their Members. If it be in the Wrist, advancing without the thumb, it denotes unclean Love, as Incests, Sodomies, and against Nature; If it be in the time of the *Alfridary* of *Venus*, and be in the middle of the thumb, it signifies great Fornication, infinite Lustfulness, and a beastly filthiness in that Action: Briefly it cannot be good as to any thing that depends of *Venus*. But if it be on the little finger, its good enough, it denotes subtilty, Wildome, Oeconomy, and he that hath it is able to govern the affairs of a Monarchy; and if a King or Prince hath it, he is able to subject to his Laws the whole World; he is Ingenious, Stout, Couragious, Valiant, and redoubted of his Enemies; may all his Actions are Miracles, and Extraordinary. A certain Rabbi saies, that it was so in the Hand of *Moses* and *Gideon*. If it be under the Ring-finger it is indifferent: It is good under *Jupiter*, ill near *Saturn*, and in the plain of *Mars*, and the mount of the *Moon*, it signifies great sicknesses.

The Letters of
Scorpio, with
their significa-
tions.

If the *S.* of *Scorpio* be towards the Triangle of the Line of Life, and the Table Line, and that under that there be two little triangles; he that hath it, may assure himself he will be Victorious in all Combats and Duels, tis by this mark that the Good and Stout Souldier may be discovered. If this *S.* be in the other Triangle towards the Wrist, it denotes little Courage, a quarrelsome person, yet alwaies beaten; it is commonly found in the Meridionals, for which reason it is ill; towards the mount of the *Moon* it is nothing worth; the people of the Climate are indeed Audacious, Boasters, Proud, Arrogant, but in affairs of consequence, Cowards and Pusillanimous, having a majestic Garb, but comes to nothing.

The Letters of
Sagittarius
considered.

If the Letter of *Sagittary*, which hath that form *S.* 2 be on the Line of Life, and that *Jupiter* be *Alfridary*, it signifies a happy life, accompanied with all sorts of Pleasures, of a good length, and much health, without any infirmity. If it be on the mount of the said *Jupiter*, it denotes the same felicity. But being on any thing attributed to *h.*, it will be quite contrary. The same upon what belongs to the *Moon* and *Mercury*; but being on the Mount of the *Sun*, it denotes great Riches bestowed by some Prince, as also great Dignities both as to the Military and Civil Affairs of that Prince, with a perfection of all happiness and content, in the Government of a City, Countrey or Province. If it be in the plain of *Mars*, it denotes all sorts of Victories, and that all his Actions are acceptable to his Prince or Principalities where he lives.

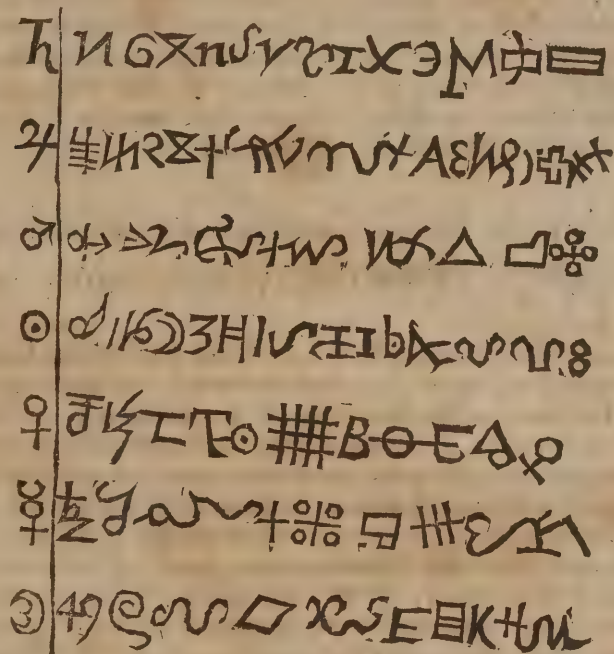
The Letters of
Pisces.

In like manner, if the *P.* of *Pisces* be in the same places, it signifies the same thing,

thing, *Pisces* being the second House of *Iupiter*. So much for these three Sacred Letters of *Pisces*.
Letters, but if the *P.* which we attribute in *Geomancy* to *Puella* and *Populus* be in those places, it will be quite contrary, for it is altogether evil: the form of it is before. The *R.* of *Rubens* is also ill, and portends no good, if it be not on somewhat appertaining to *Mars*.

F. and *M.* of *Fortuna Major*, are every where good; on the contrary, those of *Fortuna Minor* are every where ill, whether it be as to Love, Honours, Riches, &c. In like manner the *C.* of *Cauda Draconis*, as well in *Chiromancy* as *Geomancy* contradicts all, and is inimical and prejudicial to all things, which let it be observed for confusion of the significations of our Letters.

The Letters of *Fortuna Major* and *Minor*.



For farther Illustration, observe the Characters of the Planets, and the Divine Letters with their Significations as follow.

T Here are several peculiar Characters relating to each Planet, (as you have them in the foregoing Figure) which being observed in their proper places have much signification of good or bad. As in the first Line you have the Characters of *Saturn*, in the second, of *Iupiter*, in the third, of *Mars*, and so in order as you see them noted in the foregoing Figure; which is to be understood, that where you find any of those Figures they beare the signification of that Planet, to which they relate either to good or bad. Therefore it remaineth that we speak something of all the Positions and Proprieties of these Characters, and their concerns as to Mankind; for as different as are the Natures of Men and Women so various in the Hand are these Marks, which shew their inclinations: Those persons that are *Saturnine*, have more of the Characters of *Saturn*, on the mount of *Saturn*, and in the Hand, then any other Characters; especially that large *Saturnine* Line, arising at the Wrist, and extending through the Hand to the mount of *Saturn*, which when it is well coloured, straight and fair, it denotes good Fortune. The same if any of the usual Characters of good be

in that signification, and plainly discernable, viz. *Crosses, Stars, Parrallel Lines, Scales, Branches, Quadrates*, and the figure of \mathcal{A} ; these persons are commonly Friends, of good and sound Counsel, serious in mind, and of deep Cogitations; timorous in their Actions, delighting in fair Buildings, and Agriculture; loving long Journies, Rich, prosperous and succesful in their dealings, loving money, and getting it on all hands, especially from Noble persons; of few words, very discreet and advised, and usually prosper and live to *Old Age*, yet with all this prosperity towards Age they usually suffer pains of the *Nerves*, as the *Palsey*, or the like; and usually from their friends, neighbours and children, shall receive the reward of ungratfulness, for all their good deeds done to them, which is a good caution to many wary Fathers: But those which have the general *infortunate* signes in the Hand, which are *Semicircles*, lines broken and *abrupt*, imperfect like *Grates*, or *Gridirons*, like *hairs* the Character of \mathfrak{h} thus, or when the mounts are turbid, *Crooked, Wrinkled*, or ill coloured; these persons are Proud, self-willed and conceited; great eaters, boasters and dissemblers, of few words, and unsociable, commonly poverty attends them, alwaies plunged in unnecessary labours and troubles, procuring the anger of all against them, and unworthy and ungrateful to all persons, and usually dye wretchedly and uplamented.

Of those that have the Divine Letters, or the Characters of Iupiter upon the Mount or signification thereof.

Jovial persons (as is said before of Saturnine persons) are known by the plurality of lines on the mount of *Jupiter*, i.e. they have *more*, and more *fairer* lines on this mount then elsewhere, and these are Fair, Wise, Judicious, Faithful, Religious, fearing God, of good manners and morallity, bold and confident in dangers; merciful, Almsgivers, True, delighting in and loving friends, friendship, discourse, laughter, and the sports of *Venus*, loving good and hating evil, having many children, which may be one reason why the *Clergy* abound so much in children, because as their *Function*, so their persons are most jovial, which inclines them thereunto. If the *Fortunate Lines* aforesaid in the section of *Saturn*, be there fair and of good appearance, they signifie good both to the *Laiety* and *Clergy*: To the *Clergy*, Prelacy and Preferment; if any of the Divine Letters shall be on the mounts of *Jupiter*, they denote much good, and great Preferments to the person. The Letter *A.* denotes abundance of Riches, Contents, and the true friendship of Noble persons. *B.* signifies Fortitude and Riches, and greatly beloved by Kings and Princes, and indicates the persons, man or woman to be of honest life, much affecting the conversation of Religious persons. The Letter *C.* there, they shall be beloved of Princes, Dukes, and generals of Armies. The Letter *D.* shews them faithful, and of greater spirit then their proper species can allow, associating and conversating themselves to their superiours, and great persons, yet incestuous, and femininely affected, nor loving as they ought their own Parents. *F.* they are familiar with Kings, their Treasurers, and Counsellours. The letter *G.* signifies persons of good Fame, yet Luxurious, especially if there be a Semicircle in the mount. *O.* like a shield in the mount of \mathcal{A} signifies Nobleness, Wisdome, the person is discreet in all things; of lasty and subtil wit, of a piercing intellect, and especially diving into the secer and profound *Sciences*; they will be loving and kind beyond measure, yet find few faithful friends from their youth to age, yet shall grow Rich in Wealth, in Love, and good repute withal persons. The round letter *O.* in this mount, denotes Honesty of life, and Riches all the daies of life; much beloved by women, by reason of whom they shall sustain some prejudice; they will be of subtil wit, and be subtile inventors of Arts, and be beloved of Princes, and all persons, but if any of the *unfortunate Characters* be found on this mount mentioned before, in the section of \mathfrak{h} they will be poor, weak, of perverse deportment, and sustain many dammages, but if any of the Characters appropriate before to \mathcal{A} , they shall be rich and fat, and abound therein.

Characters that denote a Martial signification.

M*artial persons*, or men of the nature of *Mars*, that have the line of Life and the Natural Line direct and of various colours; are audaciously bold, full of action, alwaies doing, prompt and ready to arms, yet inconstant, rash, fierce, impious, impudent without bashful modesty, unfociable, stout, Fornicators, little caring for riches, or fearing poverty, getting by right or wrong, without respect to Justice. If the Divine Letter *A.* be found in the Hand in the plain of *Mars*, it denotes the person to be of a stony hard heart, full of wrath and iniquity. If the Letter *B.* signifies them Rich, familiars with Princes, and oftentimes Captains of their Hosts. The Letter *C.* makes them great Masters, perfect and ingenious, much loving Geometry and Science, and such as can bridle their anger. *D.* denoteth Patricides, of evil condition, yet Fortunate, subject to Distempers of the Liver and Gout. *E.* signifies contentious natures, by which means they sustain much evil, affecting the society of vile women, seldome obtaining their desires as to wives, and oft-times become murderers of their wives or Husbands. *F.* Cunning, false, Liers, Treacherous, from whence they shall sustain much evil. *G.* such as keep and frequent the company of Thieves, and wicked persons, and study close and secret mischiefs; and if any of the unfortunate Characters, (mentioned in the Chapter of *Saturn* before) shall be in the significations of *Mars*: the persons shall be audacious, pertinacious, frustrating all good actions, a waster and consumer of his paternal substance, and injurious to his Kindred.

Of the Solar signification.

M*en of Solar Nature*s, have the *Lines* more frequent and subtil on the mount of the Sun then elsewhere; such are naturally great inventors and imitators of all ingenious operations, doing frequently such things as they were never taught; Inventors of Arts, yet oft-times poor, and slighting, or not regarding to improve those benefits or courtesies they receive from their Friends and Neighbours; they shall be Honoured of Strangers, somewhat prone to anger, of a free and voluble tongue, very loving, hardly having any Faithful Friends, through their open free and harmless carriage, oft betraying their own innocency into the hands of Enemies; are Faithful in their trust, most Faithful, Wise, Prudent, Noble and Generous Courtiers, their Love to women will cause some prejudice to accrue thereby; they will have many Enemies, which shall not be able to do them prejudice, but they shall alwaies be able to overtop their malice, and to dispel their spight, even as the Sun the Clouds: It behoves them to Study, and use open and plain dealing even in those actions where others are close and private. He in whose Hand the Divine Letter *A.* is found, in the place of the Sun, shall grow mighty and greater then his Parents, but if it be evilly dispos'd or with Malignant Characters, it signifies the contrary. The letter *B.* on the mount of the Sun, noteth men Wise, Prudent, of excellent genius and Wit, beloved by great persons, and eminent amongst the people, and sometimes advanced to Kingly and Princely dignities. The letter *C.* hath bad signification on the Sun's mount, signifying the men to be wasters and destroyers, and oft-times *Patricides*, they shall sustain great impediments in the Eyes and stomach, shall be hurt by Iron, or Fire, and oft-times dye a suddain or untimely death. *D.* where it is found, denotes them Rich, strong & powerful, and shall enrich themselves by preying on, & subverting other men, and sometime advanced to Princely Rule and State. *E.* on the mount of the Sun, shews great lovers of women, using sordid Luxury, and loving and delighting therein more then in their natural inheritance. *F.* intimates persons wise, of good memory, decorated with many Sciences, Stewards to great persons, yet subject to pains and distempers of the Head and Stomack. And lastly in whose Hands are any of the signes and Characters in the Figure before going, attributed to the Sun, they signifie benignity and much good, and perfections in all operations, the party shall be quickly angry and quickly pleased, yet of very good nature.

Of

Of Venus significations in the Hand.

Those of the Nature of *Venus* that have three lines beginning under the thumb, passing the suprem Angle, and pointing towards the index, are of good Fortune, careless, little minding the cares and affairs of the world; but delighting to live delicately, nicely and idly, without labour or care, affable, are lavish in their expences, easily struck with Cupid, quick to *Venus*, and of apprehension, getting estate by women, loving overmuch mirth, Musick and *Venus*, and subject to Natural children, credited and beloved of all, of lovely countenance, sweet in speech, of graceful deportment and carriage, covering all things the Fancy affects.

But those that on the mount of *Venus* have the Divine letter *A.* are unfaithful, affecting women, poor, and of mean rank and quality, suffering much disgrace thereby, with sickness that may long continue.

Those that have the Letter *B.* in the same place, are merry, Jovial, keeping company with Noble persons, of rank and quality, growing Rich by marrying of such, and much bettering their conditions, by Religious persons and good women.

The Letter *C.* in the mount of *Venus*, are injurious, great Fornicators, offending herein with their own Linage and blood, and will receive hurt in the Eies by Iron or Fire.

D. in this mount signifies Expositors of Dreams, and great searchers out of secret things, and indigators after hidden occult misteries, true and faithful, loving terrene Vanities and gallantries, as Gardens and the like, yet Luxurious.

Who have *E.* in this mount, they are merry, jocund, ingenious, sporting and delighting with women, for which they will be publickly scandalized, but Fortunate in all other things and will acquire Riches.

Who have *F.* in this mount, are prosperous in all designs, they shall obtain much Joy and contentment, great content in sciences, and acquire much worldly good.

G. denotes great Lovers of Women, by whom they shall receive much Joy and content.

But lastly, he which on the mount of *Venus*, hath any of those Characters in the foregoing Figure, appropriate to *Venus*, will be a Fornicator, and Adulterer, desiring other mens wives more then his own, will be sordid in his carriage, and vile, doing vile things, and often prove Murtherers of their wives, or defilers of their Fathers Bed.

Of the Signification of the mount of Mercury.

Mercurial persons, that have obscure dark Lines on the mount, and on the finger of *Mercury*, are persons of light conditions, thievish, saltidious, impure, inordinate, concubicators, liars, medlers with others businets, treacherous, unjust; and after they have escaped deserved punishment for their demerits, yet will unadvisedly run into the same errors again, unstable, unconstant, bold and foolish; but those Lines being fair and cleer, such are Eloquent, Musical, Orators, Ingenious, Arithmeticians, Geometricians, great searchers and speculators into profound deep and secret things, wonderful secret and close, meriting great Fame and Honour by their parts and Secrecie.

They which have the Divine letter *A.* in the mount or finger of *Mercury*, shall be much inquisitive into such secrets as they shall gain prejudice thereby, and shall prove Enemies to themselves; they will be of a fly muttering tongue, but of a worse mind, which shall cause many to envy and hate them.

The letter *B.* on this finger, denotes Travels, they shall be great travellers, faithful and honest Factors, gain great substance thereby, and shall bear Rule in Forraign Countries.

Those having there the letter *C.* or half circle, are negligent persons, haunTERS and lovers of Plaies, and idle royes, lovers of gain and profit which comes from wickedness and

and theft, teachers of tongues and several Languages, and pretenders to books and unknown Sciences, composers and counterfeitors of Seals, and false writings, in which they will shew the incomparable dexterity of their Wits.

D. in this mount and finger of *Mercury*, intimates and discovers wise, discreet persons, teachers of Sciences, and workers of good things, skilful in Astronomy and Astrology, beloved of their Parents, poor in youth, yet doing and discovering great ingenuities; but after the middle age of life, abounding in Riches, yet suffering pain of the stomach and other parts, much studying and delighting in Magick.

E. are Religious, loving to exercise themselves about the Ornaments and works of women, in Jewels, Pictures, and various curiosities.

F. are wonderful expert, and great masters of, and searchers into the vast body of Philosophy.

G. are of good and honest life, of great understanding, and sound intellectuals, loving chiefly and affecting small Children, and little women, delighting in all small things that are pritty.

If in the place of *Mercury*, any of the aforesaid Characters appropriated to *Mercury* in the former Table appear, such that have them, are of Grave and solid discourse, of great judgement, and such who will associate themselves with wise, prudent, or Religious persons, and are naturally Eloquent.

Of the Lunar significations.

They who are of the nature of the Moon, and have in the Quadrangle of the Hand a Cross well constituted, or on the mount of the Moon, these in the first third part of their lives will be poor and needy; in the second part of their lives, abounding in Riches, even to admiration, and in age be reduced to their first condition according as their Planets increase and diminish in Fortune. It were good advise to such not to marry, but to betake themselves to serve some Prince, Prelate, or Noble person, so they may be Rich and lead a pacifick quiet life, for they chiefly affect peace and quietness, and love secury and honesty.

The Letter *A.* found in the Moons signification, causeth such to suffer divers sicknesses and vexations; and to be consumers of their paternal substance.

B. maketh the person Fortunate, addicted to Religious persons, or being so himself.

Having in the Moons signification this Letter *C.* they are lofty minded, subtil, owners of profound sciences, yet audacious, persevering in evil, from whence they will sustain distemper to the Eyes, and perhaps perish by untimely death, or at best, be long vexed with pain and sickness.

D. are such who are of a busie spirit, thrusting themselves into much business, and will sustain wonderful pains of the eyes and Stomack.

E. are involved, or drowned in libidinous actions having little or no stability in any thing.

F. These are Travellers, seeking Rewards, and wealth, faithful, honest and of good minds,

G. those having this Letter in the parts of the Moon, are Noble, Magnanimous, and are Fortunate to obtain great Riches, Honours and Preferments by womens means and Favours.

If any of these foresaid Figures be deformed, and not fair to the Aspect, the person will be afflicted with variety of sorrows,

Lastly, if any of the aforesaid Characters in the former Table, appropriated to the Moon, be found in the hand, in her significations, the person shall suffer all distempers of ventosity and wind, and be much cruciated with the Tiffick.

But before I conclude this Chapter, having divers times spoken of *Alfridaries*, I will inform the Studious Reader what it is; for it is necessary for those that would learn *Astrology*, *Chiromancy*, *Physiognomy*, *Geomancy*, &c. *Alfridary*, or *Fridary*, is that which the *Greeks* call *χρονολογία*, which is a certain time or number of years of the Planet, Lord of the Nativity, who in those years dispenses his Benevolence or Malignity

nity according to his Nature. It is to be observed, that each of the Planets hath his *Alfridary* one after another, with a number of years, during which they govern us. It is further to be noted, that in all Diurnal Nativities, the *Sun* begins the first *Alfridary*, and hath ten years of Government; *Venus* succeeds, who hath eight years of *Alfridary*. Then *Mercury*, so the rest of the Planets according to their Orbes: Those that are born in the night, have their first *Alfridarick* years from the *Moon*, which are nine, are followed by those of ♂ : All the years of *Alfridaries* are 75. *Viz.* the *Sun* 10. the *Moon* 9. ♂ 11. ♂ 12. ♂ 7. ♀ 8. ♀ 13. *Caput Dra.* 3. *Cauda Dra.* 2. These two last have their *Alfridarick* years separated from the others; and they are they that exceed 70. which as they are not referred to any signs, so are they weak and Feeble, for they do not enter the *Alfridarick* number, till after the seven Planets, when they have accomplished their 70. years, when the party is 70. years old. They have no proximity nor society with any of the Planets, nor they with them, nor have they any houses attributed to them as to matter of signification. We shall treat of them elsewhere; this shall suffice for this Chapter, for the instruction of the Lovers of *Chiromancy*.

For the benefit of the studious I will affix an *Alfridary* Table, for the demonstration of the former Rules.

The Planets in this Domination are by the *Affyrians* and *Chaldeans* called *Dominos Alfridaricos*, vel *Fridaricos*, by the *Greeks*, *Decenniorum Dominos*; but we call them *Septimorum Dominos*, as ruling seven years joyntly with the other Planets; for every Planet hath a certain, determinate set, definitive period of time, wherein he hath the Prerogative of Rule with others, and also claimeth by priviledge the seventh part of the time to himself: As for *Example*, the *Sun* in a Diurnal Nativity, governs the first ten years of the Life of the Native, with the participation of the other Planets; yet the *Sun* claims the sole Domination of the seventh part of that time, which is own year five months, and four daies; after which time the other Planets successively have their *Alfridarian* power with the *Sun*, as is visibly demonstrated in the following table.

Two universal *Fridary* TABLES serving
for the Nativities of all Men.

*This is for a Diurnal Nativity, be-
ginning with the ☉.*

This is the Gubernation of the Moon, and the other Planets, as they are Alfridaries, for a Nocturnal Nativity.

Years.		days.	Years.		Days.	Years.		Days.	Years.		Days.
☉	1	15 6	h	41	208	☾	1	104	☉	40	15 6
☉ ♀	2	313	h ♀	43	52	☾ h	2	208	☉ ♀	41	313
☉ ♂	4	104	h ♂	44	260	☾ ♀	3	313	☉ ♀	43	104
☉ ♀	5	260	h ☉	46	104	☾ ♂	5	52	☉ ☾	44	260
☉ h	7	52	h ♀	47	113	☾ ☉	6	156	☉ h	46	52
☉ ♀	8	208	h ♂	49	156	☾ ♀	7	260	☉ ♀	47	208
☉ ♂	10	0	h ☉	51	0	☾ h	9	0	☉ ♂	49	0
☉ ♀	11	52	h ♀	52	260	☾ ♀	10	208	☉ ♀	50	52
☉ h	12	104	h ♂	54	156	☾ h	12	52	☉ ♀	51	104
☉ ♀	13	156	h ☉	56	52	☾ h ♂	13	260	☉ ♀	52	156
☉ h	14	208	h ♀	57	313	☾ h ☉	15	104	☉ h	53	208
☉ ♀	15	260	h ♂	59	208	☾ h ♀	16	313	☉ ♀	54	260
☉ ♂	16	313	h ☉	61	104	☾ h ♂	18	156	☉ ♂	55	313
☉ ♀	18	0	h ♀	63	0	☾ h ♀	20	0	☉ ♀	57	0
☉ h	19	313	h ♂	64	0	☾ h ☉	21	260	☉ h	58	313
☉ ♀	21	260	h ☉	65	0	☾ h ♀	23	156	☉ ♀	60	260
☉ h	23	208	h ♀	66	0	☾ h ♂	25	52	☉ h	62	208
☉ ♀	25	156	h ☉	67	0	☾ h ♀	26	313	☉ ♀	64	156
☉ h	27	104	h ♂	68	0	☾ h ☉	28	208	☉ ♂	66	104
☉ ♀	29	52	h ♀	69	0	☾ h ♀	30	104	☉ ♀	68	52
☉ ♂	31	0	h ☉	70	0	☾ h ♂	32	0	☉ h	70	0
☉ ♀	32	104	h ♀	73	0	☾ h ♀	33	0	☉ ♀	73	0
☉ h	33	208	h ♂	75	0	☾ h ☉	34	0	☉ h	74	0
☉ ♀	34	313	h ☉	76	156	☾ h ♀	35	0	☉ ♀	76	104
☉ h	36	52	h ♀	77	313	☾ h ♂	36	0	☉ h	77	208
☉ ♀	37	156	h ☉	79	104	☾ h ♀	37	0	☉ ♀	78	313
☉ h	38	260	h ♀	80	260	☾ h ☉	38	0	☉ h	80	25
☉ ♀	40	0	h ♂	82	52	☾ h ♀	39	0	☉ ♀	81	260



C H A P. V.

Wherein the seven Planets, and twelve Signs of the Zodiack are necessary in Chiromancy.

BEfore I advance any further to resolve this question, and to instruct the covetous of this Science, I would satisfie the Learned, and make a little digression concerning the Planets and Signs of the Zodiack, and shew how Antiquity hath disposed them, and accommodated their influences to the Sciences, Arts, and dispositions of Bodies. The Jews, from whom we have our Faith and Creed, and are our Elder Brethren, both as to the knowledge and worship of the true God, have from the beginning accommodated the seven Planets to their dayes. But since time brought diversity and corruption into their Religion, since that time have they the more exalted these Planets, and addressed themselves to the Greeks, who were the first that knew their forces and influences most fully, and who have given them their names. The Composers of the *Talmud* in the first part, called *The order of Semences*, in the sixth Treatise called *מסכת שבת* *Massechet Schebomith*, that is to say, *The Treatise of Seven* have very much accommodated them to their Mysteries. The *Rabby Abraham Abenezra*, in his Commentary on that Book, Symbolises the ten *Sephros* of the Hebrews, and the ten Sphears to the ten Commandments; the first whereof shews the most simple Unity of the Father, which is as it were the Base and Foundation of all.

Thus the pious intent of the Hebrews was (as I conceive) to bring into our memory, and to set before our eyes the Deity: thereby to imprint in us true piety, as also the Commandments, the rule of our duty, that we might not forget our obedience.

I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage, is referred to the tenth immovable Sphear, as which sustains the Throne of God; *Cælum sedes mea est, & terra scabellum pedum meorum*, *Itai. 66.* who from thence moves the *primum mobile*, and consequently all the rest. *Gaudet omnes movente patre*, saith *St. Denis* in his Hierachy, speaking of the Intelligences, which being moved, move the Sphears and Celestial Bodies over which they preside: so that *Trismegistus* defined God to be a Circle, whose Centre is every where, and Circumference nowhere, because he is particularly represented by these two Notes (even according to the Rabbies themselves in their *Ghematry*) which are 10. 1. without the Cypher is one, which is an indivisible point, where the Centre is every where; for there is no number where there is not an unite, in so much as all partake of it, and are nothing else But a collection of unites filed together; and the 0. or Cypher, which is round, in form of a Circle, is said to be in no place, because of it self it makes nothing, for which reason it is referred to the *Ensoph*, not finite, or infinite.

The second Commandment: *Thou shalt not make to thy self any graven Image, nor the likeness of any thing in the Heaven above, or Earth beneath, or in the Water under the Earth, for to worship it*; (from the word *Pesel*) relates to the ninth Sphear, and *primum mobile*, which moves and promotes all under it in 24 hours; and to the *Son*, who is the first motion of all things, proceeding from the immovable Father; To this purpose I remember what *Boetius* saith.

*Terrarum cœliq; sator, qui tempus ab ævo
Ire jubes, stabiliq; manens das cuncta moveri.*

The which *Son* hath banished and extirpated all the Idolatries of the world, there where his Gospel hath been received and preached.

The third Commandment: *Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain*: to the eighth Sphear, where are all the fixed Stars, and the Zodiack, with the twelve Signs, which concern our Science; besides there are the 48 principal figured Stars, as may be seen in *Hyginus*, and divers other Astrologers

The

The Fourth Commandment , *Remember that thou keep holy the Sabbath-day*, to the Sphear of *Saturn* (which is represented to us by the middle finger) which Sphear or Planet is unfortunate , malignant and hurtful . Whence *Moses* judged that nothing ought to be undertaken or done on that day, but rest , and be disposed for Divine Service, because he governs the first hour of Saturnsday, as *Mars* doth on the last , who also is pernicious as to his part , and that is not found in any of the other daies ; for which reason the *Zoar*, and other Cabbalists conclude that evil spirits have more power to hurt in the fourth and seven nights , wherein these two Planets govern , then in the other nights of the Week.

The Fifth , *Honour thy Father and Mother that thy daies may be long in the Land &c.* is attributed to the Sphear of *Jupiter*, which is a benevolent Planet , and represents Peace, Love , Piety and Clemency , as doth the Sphear of Numeration , *Chesed*, and the Divine name *הוה* which is attributed to him.

The Sixth , *Thou shalt do no Murther*, is attributed to *Mars*, the God of War and Murthers.

The seventh , *Thou shalt not commit adultery*, to *Venus*, according to the *Brachmanes* and *Gymnosophists*, because she answers to the Numeration *Nesach*, or Victory, to represent unto us the Victory which we should have over our Concupiscences.

The Eighth , *Thou shalt not steal*, is attributed to the *Sun*, who ravishes and steals away from all the other Stars their Light and Clearness , which he Extinguishes and darkens.

The Ninth , *Thou shalt not bear false witness against thy Neighbour*, is dedicated to *Mercury*, the Patron of all subtilty, Craft Cheating, Cozening, Deceit and Fraud.

The Tenth , *Thou shalt not covet thy neighbours wife , nor his house , servant , beast , or any thing that is his*, is referred to the *Moon*, the lowest of all the Celestial Bodies, as Covetousness is the lowest and most abject passion of our Souls, and which debaseth us most. So much for the Jews.

As for our Theology, the seven Planets are accommodated to the seven Candle-ricks in the *Revelation*. And this Doctrine comes from *Rupert* and *S. Cyrian* in his Sermon on *Pentecost*, who learnedly Moralizes on the number seven, with much more enlargement ; so much for our Evangelical Theologie : He that would see somewhat rare on the septenary, let him consider what *H. C. Agrippa* hath written of it in the second book of his Occult Philosophy , which is now in English , where finishing his Discourse, he saith, *Denique hic numerus & in bono & in malo omnium est potentissimus* ; and *Linus* an ancient Latine Poet said of this Number,

*Septima cum venit lux cuncta absolvere capit ,
Omnipotens Pater, atque bonis est septima & ipsa ,
Est etiam rerum cunctarum septima origo ,
Septima prima eadem perfecta ; & septima septem ,
Unde etiam Cælum stellis errantibus altum
Volvitur & circulis totidem circum undique fertur.*

The Egyptians, Arabians, Magi and Chaldeans in their occult Sciences , have attributed to them Angels, Intelligences , and Numbers , both to the Planets and Signs of the Zodiack. Let us see how they are accommodated to the Sciences. In Logick, the ten Celestial Sphears are appropriated to the ten Categories, or Predicaments, which are thus accommodated ; the Essence to the immoveable Sphear : Substance to the *primum mobile* : Quality to the eighth : Quantity to *Saturn* : Relation to *Jupiter* : Situation to *Mars* : Action to the *Sun* : Passion to *Venus* : Habit to *Mercury* : and the other predicaments, which concern all, contained under the concavity of the *Moon*, are related to her. And thus those Predicaments are accommodated to the Heavens and Planets. As for Musick the Tones and Voyces, they are also attributed to them ; and for that appropriation, you have it in these Verses, taken out of *Galliad*, or the Revolution of the Arts and Sciences of the Learned *Guy de Feure* of *Bodery*.

Let not the Judgements of Caldeans, Arabians Assyrians or Magi sound harsh in the ears of any one, for the Church of God is much beholding to them, for their excellent Comments, and Readings on the Scripture, to this day, as witness the Chalde Paraphrase, the Syriack, and Arabian Readings likewise, which the Learned well know.

The Spherical
Harmony of
Musick.

THE course of the Voice, continuance of the Ayre
By Marches and Degrees keeps it Careere.
Till't come to Seven; there God who doth this all
Dispose, hath ordered that it there should fall
Into it self and rest. But those of old
Have not th'opinion, for they hold,
That as there are seven voices in the Skie,
They thought that to the Sphear of Saturn high
The great and deepest Note, as the lowest Ut
Were due; Re higher to the next Sphear; But
The shriller Mi must take the happy chance
Of Mars's Sphear, the Fa that doth advance,
Phœbus doth challenge, who makes his daily round,
But because Venus and Mercury are found
Perfect in the same time, and almost the same dayes,
Some thought that Sol doth there renew his layes,
That in the same unison it might revie,
And that the La which is of all most high,
Might rest enclosed in the Lunar Skie.

Alchemy hath
its relation to
the Planets.

Alchemy hath also a share here, for the seven principal Metals of that Science, are attributed to the seven Planets; as Lead to Saturn, Brasse to Jupiter, Iron to Mars, Gold to the Sun, Copper to Venus, Quicksilver to Mercury, Silver to the Moon; and from the Characters of the Planets, they derive their secret Writings. The Abbot Trithemius in his Polygraphie, fift Book, makes of them his most hidden Secrets. Moses himself ordained among the other Ceremonies, that a Candlestick should be made of molten Gold, of the weight of an hundred Mines, which was according to the Hebrews 70 Cinchares. And Moses had it composed (as Iosephus saith) according to the Mathematicians, who divide the Planets and the Sun, to have 7 Branches separate. Numa Pompilius also instituted 12 Salian Priests in the honour of Mars; they carryed on their Feast day every one a Buckler, one of the twelve they said was bestowed from Heaven. He had also seven Flamens, all which were instituted in imitation of the Hebrews. But to end this digression, let us see how the Anatomists accomodate them to the members of the Body, conforming themselves to the Astrologers.

See

See here the Figure of their Correspondency,
According to some Astrologers.



The Seven Planets.

☉	The Sun	}	{	The Head.
☾	The Moon			The right Arm.
♀	Venus	}	{	The left Arm.
♃	Jupiter			The Stomach.
♂	Mars	}	{	The Genitals.
☿	Mercury			The right Foot.
♄	Saturn	}	{	The left Foot.

Or according to the Circles of Agrippa, Mars the Head, Venus the right Arm, Jupiter the left, the Sun the Stomach, which is the Center of Mans Body, the Moon the Genitals, Mercury the right Foot, Saturn the left.

The

The Domination of the Twelve Signs.

♈	Aries	Governs	The Head.
♉	Taurus		The Neck.
♊	Gemini		The Arms and Shoulders.
♋	Cancer		The Breast and Heart.
♌	Leo		The Orifice of the Stomack.
♍	Virgo		The Belly.
♎	Libra		The Reins and Buttocks.
♏	Scorpio		The Privie parts.
♐	Sagittarius		The Thighs.
♑	Capricorn		The Knees.
♒	Aquarius		The Legs.
♓	Pisces		The Feet.

How to make
use of the Zo-
diack imagin-
ed in the hand

Chyromancy and *Physiognomie* exceed all these Sciences, for the one comprehends all this in the compass of the Hand, the other of the Face; therefore to come to the proposition; if it should be asked, wherein are the seven Planets and twelve Signs of the *Zodiack* necessary in this Science? We shall tell them that they are the principal parts of it: For by the situation and assignation of places to them in the Hand or Face, we discover the Fortunes or Misfortunes which may happen, both as to Life, Love, Riches, Military Exploits, Sciences and Arts, unto Traffick and commerce, Marriage and other Accidents, to which this life is Tributary. It may be also known when that will happen, and in what season or Month; As for Example, it is to be noted, that when there rises the form of a Star or half cross on one of these mounts, if there be one of the rays of that Star, or one of the Lines of that half cross reaching to one of the signs of the *Zodiack*, imagined by us in the Hand, described in the first and second Figures, where this Line of the demy cross, or ray of the star reaches, is the month (signified by the sign) wherein the Fortune or Misfortune may happen.

The months
are to be un-
derstood ac-
cording to
the suns mo-
tion through
the *Zodiack*.

The case is the same as for what Fortune is denoted to us by the cross or line alone, or by a branchie line, not at the top, but at the lowest extremity thereof, which *Andrew Corvus* and *Indagine* approve also. The Cardinal *Alliaco*, upon the death of *Julius Caesar*, tells us that he was warned by *Spurina* a Mathematician, to beware the *Calends* of the month following, seeing in his Hand a demy-cross risen in the plain of *Mars*, the extremity whereof reached to *Aries*, which we place near the Wrist, in the rising which is above it, representing the Month that depends of that Planer. He rued the day of those *Calends*, for not having regarded the prediction of *Spurina*. It is also to be observed, that if a Star or demy-cross rise on the Mount of *Venus*, whereof some Extremities reach towards *Aries* or *Taurus*, doubtless some Misfortune through the love of Women will happen in those months to him that hath such a thing in his Hand: if they reach to other Signs, it will be in those months. If there rise a line by it self in the plain of *Mars*, reaching towards the Mount of *Venus* into *Taurus* or *Gemini*, it denotes a Victory which the party shall obtain for some Lady, whether in Duel, or otherwise; But if the Line fall through the Mount of *Venus* to *Taurus*: The Lady for whom the Combate is undertaken, is an Adulteress, and unconstant: This was observed by *Dictys* of *Crete*, in the Combats between *Menelaus* and *Paris* for *Helena*. Inlike manner he that hath a Line under the mount of *Jupiter*, reaching to *Gemini*, *Cancer* or *Pisces*; doubtless in the months of those Signs, they shall receive honours near Kings and Princes, and those months are Fortunate to them. But if instead of a Line there be a Star, or demy-cross, it signifies Misfortunes, and the dis-favour of Great Persons, and loss of Honours. If upon the mount of *Saturn* there be any of these marks, as a Star or demy-cross, extending to ♄, ♀, or ♁, beware in those months some ignominious death: upon the Mount of *Mercury*, beware Cheats, and abuse through *Eloquence*. Upon that of the Sun take heed of Riches; for if they look towards ♀ or ♀ and the Lines are straight, reaching towards

towards *Venus*, it signifies a Rich Marriage which shall happen in the moneths Governed by those Signs, according to the course of the Sun. If on the mount of the Moon there appear a star, whereof the rays reach towards ♀, beware in that month a violent disease, and some danger of death; if they reach towards ♀, which is *October*, take heed of some madness; if towards ♀ which is *January*, beware a Melancholy not much distant from despair. Let him that hath such a star not venture too much into the water. And this is it wherein the signs of the *Zodiack* are necessary in this Science, for to observe precisely the Time, Season, and Moneth wherein the Fortune and Misfortune may happen, which is one of the most considerable points that are to be known, and not opened by any before, to the end that he who shall be forewarned, may prevent the unhappiness that shall be portended to him by these marks.

The time of accidents: A key to open that Lock.



CHAP. VI.

Which of the two Hands is most proper for the Effects of this Science.

IN this easie Instruction, I will imitate the Poet *Lycophron* in his promise, which is,

Ἀἶψα τὰ πάντα ἰσχυρῶς ἀἰσοῦμαι
Ἀρχὴς ἀπ' Ἀρχῆς, &c.

For to promise a facile and simple instruction, and do the contrary, is to imitate that Poet, who was so obscure that *St. Hierom* ingeniously confesses he understood him not. To avoid that fault, I will briefly and nakedly shew how to proceed in this Science. It might be demanded which of the hands is to be looked on for the Lines and Marks; it is truly answered, the left Hand; though a man may look on both, seeing in the one the length of Life is known, and the other Riches and Honour, as the wiseman saies. But the left Hand is that wherein the Chiromancer ought to lay the Foundation of his Predictions, as reaching to the Heart, and is governed by, and dedicated to *Jupiter*. By this hand saith *Avicenna*, and the thumb, the Physitian should know the state of his Patient; all the Veins and Lines of this Hand and Arm go to the most noble parts of the body, and particularly to the Heart, which is the seat of all desires, Affections, and Concupiscences, whence proceed all the conceptions of our Actions. The Anatomists, who have discovered in mans Body 248. or 309. according to *Parvus* 105. and 520. Muscles, have divided and distributed them into sevens, in relation to the seven Planets, and have attributed all of this hand and Arm, even to the Heart, to that Jovial Planet: And *Galens* gives the reason of it, saying that it is because the Heart is the Magazine and Arsenal of Life, that according to its disposition the other Members are governed: and that it gives greater demonstrations of the passions in this Hand then in the other, as being neerer it. Wherefore the Chiromancer must by all means draw his Judgements from the Hand, which he must fixedly look on, and observe the disposition of the Lines, their position, accidents and colours, though he may withal look on the right Hand, and especially the Wrist, which is the place of life, and whence may be known the years, and the Diseases which may happen, and in that Hand thou needest not look for any thing else. Only before thy inspection observe the temper, and constitution of the body at that time; as Negatively, that the body be not defatigated with over much Action, for action through heat draweth the blood from its due Centre unto the Circumference, and extream parts

Which of the Hands is to be considered in judgement.

of

The Constitu-
tion of the
body isto be
observed.

of the body, and so by extenuation the Natural heat is exhausted; be cautious also of the *Callus* brawny condition of the Hand, attracted by labour or otherwise; for this Clouds the Lines, and makes them not perceptible; for bear to observe the hands of Children under four years of age, or according to others, six years: Forasmuch as that time being governed by the *Moon*, the substance of the body is fluid, unperceptible, uncertain, and apt to receive divers and various forms, by reason the temperament and constitution is much subject to alter; it is not safe to judge when the body is fasting, nor when it abounds with Gluttony and Drunkenness; and when it is overtoyled with Labour, you are likewise to forbear: Your judgement fails, whenever the party judging, or judged is distempered through Fears, Passion, Infirmary, overmuch Joy, excess of sorrow, wrath and fury, and the excess of *Venus*; for in these cases the body is alterable, and receives a disordered impression, therefore observe a fit temperament, and you may safely conclude your Judgement.



C H A P. VII.

How we may know the day of our Nativity, by the Draughts and Lines of our Hands, our Temperaments, and whom we resemble, and have more of the Humour of Father or Mother.

How the time
of a Nativity
may be known
by the Hand.

In this judge-
ment you must
consider the
distribution of
the signs of
the Zodiac in
the Hand,
as the Sun
passeth them,
so the months
are found.

HAVING discoursed of the choyce of the Hand, we will add this Chapter, by the Hand to know the dayes of the Nativity, and temperament, and to tell what is most to be observed in the election of the Hands. But to dispatch the first Head of the Chapter; When thou wouldst know the Nativity of some one, take the Hand wherein thou findest the Lines are most Fair, Clear, and distinct: above all, thou must consider the middle Natural Line, (which begins at the root of that of Life;) where it ends, and whether there be some Cross, or other Line, draught or cut, and what part of the Hand they bend towards; for if the Line ends near the Mount of the *Moon*, and that there be a cross, doubtless the party was born the tenth day of *June* on a *Munday*: if there be two crosses, it was on a *Munday* the twentieth day, of the said moneth of *June*, so of the other numbers according to the branches. The most are three crosses, and a line to denote the number of the dayes of that moneth, which are thirty. If the Line end in the Plain of *Mars*, the party is born in *March*, or *October*, on a *Tuesday*; you must observe the crosses and lines, as they have been called before. If it end towards the mount of *Mercury*, the parties are born on a *Wednesday*, in the moneths of *May* or *August*. If it ends under the mount of *Jupiter*, it is on a *Thursday*, in *November* or *February*. This middle line sayling towards the mount of *Venus*, the Nativity is on a *Friday*, in *April* or *September*, and there are Crosses and other Lines to the number of the daies of the said moneths. If the Line sayl towards the Mount of *Saturn*, it denotes the Nativity on a *Saturday*, in the moneth of *December* and *January*. If it fails at the mount of the *Sun*, it is on *Sunday*, in the moneth of *July*.

But seeing five Planets have each of them two Houses, and consequently two moneths, it may be asked, how it may be known in which of the two the party is born?

I answer, That that must be known by the colour of the Line, for if it be fair and well coloured, it denotes the person born in the first house or moneth; if pale, or Olive coloured in the second. As for Example, if the middle Line of Life ends under the mount of *Venus*, and be fair, the party is born in *April*, if discolored and Leady, it is in *September*, the second House, so of the rest: Except those that are Born under the *Moon* and *Sun*, for they have that Line alwaies fair. That is not all, but he that

that would find out a Nativity exactly, must do it by that way which is very certain and infallible, that he may know the Age and the Hour; which two things cannot so certainly be known by the Hand, though the first haply may by the Wrist, but not so assuredly as by the Physiognomy; for these two observations depend one of *Metoposcopy*, and the other of *Physiognomy*, as I shall shew anon; but as for the Wrist, the lines signifie thirties of years; but as our age goes on, these lines go out, and if the first cut or line be half out, it denotes fifteen years expired; if the second be so, it is twenty nine, so more or less; but this is not certain, and depends on observation, and there is required much exactness in these things by the other Sciences, which are more assured.

The significa-
tion of the
Lines of the
Wrist.

First, we say that the hour is known by the eyes, which none before me hath so fully and truly sought after, which yet may be easily known of all. *I. Bap. Porta*, in his *Physiognomy*, the third Book, hath said somewhat of it, but not come near the truth; nor hath he bestowed that curiosity in it as I have. For it is to be noted, that he that is born directly at midnight, hath his Eyes all black, at one of the Clock, in a manner all one, unless it be a little more shining: At two and three it begins to incline to an Olive colour, and black about the Apple; at four and five they are white in what encloses the Apple, and for the Apple itself, it is of a whitish blew; at six and seven the Apple is half blew, and all about wall-coloured; at eight and nine the Circuit of the Centre of the Apple is blew, and the Centre of divers colours: at ten and eleven they are all blew, with some little marks: at twelve they begin to be green: at one and two they are half blew and half green: at three and four they are of a pale green: at five and six they are green and black at the Centre of the Apple: at seven and eight they are of the colour of a Cats Eyes: at nine and ten they are of the same colour, but they have red spots: At eleven they are red and black. By these colours well observed, may be certainly known the hour and minute of the Nativity. As for the Age, it is seen in the forehead, which is the principal and only place of *Metoposcopy*; upon the Lines which appear are the Ages, and on the first years there appears but to seven years, whereupon the left side, the Ear coming to the Temples, there is a little Line which denotes that age; and if it ascend on the forehead, it is between ten and twelve years: if it seem to cut through the Forehead; and be somewhat apparent, it speaks twenty five years, and according to its length are guessed the years under twenty five. If there be a third, it denotes thirty years, and according to its length are judged the years. If three, they signifie forty, fifty, and sixty years, provided that with the three there be half a fourth: If there be to five, it is seventy years: If they exceed five, they are according to the *Alfridaries*, which are not certainly known, unless it be at the Extremities of the Eyes, where you must reckon so many twenty years as there are Lines. Yet commonly these Lines appear not in young folk, and especially in maids and women, unless it be when they are angry or laugh; a thing worth the observing, and those who are curious to know their Age, may take notice of it.

The hour of
Birth is known
by the eyes,
and how?

How the Age
of man or wo-
man is known
by the fore-
head.

The numbers
of years signi-
fied by the
Lines.

So much for that part of instruction, we come now to the second head of this Chapter, which is, To know by the Lines of the Hand, of what temperament or Complexion any body is.

The Comple-
xion and tem-
perament of
the body is
known by the
Lines of the
Hands, and
how?

In the first place it is to be noted, that this knowledge depends wholly of the Line of Life, of its Greatness, Breadth and Colour; If the person be Cholerick, this Vein or Line is Ruddy and broad: As for the other parts whereby we might know the Complexion, we shall discourse of them in the Treatise of *Physiognomy*, because those parts depend on that Science. The Sanguine person hath that Line of a moderate breadth, hath many branches at the extremity, between the mounts of *Jupiter* and *Venus*; as for the Colour, it is very Red and Citron. Those of a Phlegmatick Complexion, have the Line narrow, long, and of a pale colour. The Melancholick have it short and broad, and of a pale and Lead Colour, having the Face also of the same colour; and easie to be discovered. Now by these same Lines we may know whom the party Resembles, whether Father or Mother; for when we would say somewhat to him that desires to know any thing, we ought in the first place to look on both his Hands, and choose that which hath the Lines most apparent and fair; if it be the Right Hand, the party resembles the Father, and is of the same temperament, and hath the features of the Face alike, and they differ not much in their Gestures and Actions. It is to be no-

To know by
the Hand
whether the
party resemble
Father or Mo-
ther.

How a Nati-
vity may be
known that is
about break
of the day.

ted that the party is born in the day, and hath for Lord of his Nativity some Masculine Planet, as ♂ ♂ ♂ ♂ ; and many times ♀ is the cause of the Generation of Hermaphrodites. If it happen that the Lines of the Left Hand are the fairest, we thence draw our judgements; for as I have said in the precedent Chapter, That is the Hand ought most to be looked on, as to Riches, Honours, Loves, and Misfortunes, and the Right for the length of Life. If then the Lines of the Left Hand are more Fair, the party resembles the Mother, having the same action and inclination, being of an humour delicate, or something Feminine, and for the Male more then ordinary; but as for the understanding, it is sufficiently good: As for the Nativity, it is Nocturnal, and the *Moon* or *Venus* are Ladies of the Nativity, and sometimes *Mercury*, which participates of the Female Nature, being with Female Planets, and of the Masculine with the Masculine: And if it happen that at the Nativity of any one, the Ascendant be Feminine, as *Virgo*, and the Dominatrix Feminine, you may be certain the Lines of the Left Hand will be extreemly fair, and the temperament will be Sanguin, and in that Hand there will be two Crosses, at the extremity of the Line of Fortune towards the Mount of *Jupiter*, and in the first joynt of the thumb, there is the forme of an *O*. But if it happen the Lines of both Hands be of the same proportion, and equally beautiful, of the same colour, breadth and greatness, the party participates of the Father, as to the body and Features of the Face; of the Mother, as to the humour and qualifications of the mind: It may also happen, that at the break of day there may be a Nativity (which is to be observed) where the Lord of the Nativity is Masculine, and the Ascendant so too, and yet the Right Hand shall not have the Lines any thing the fairer. But the reason of it is, that it retains somewhat of the Nocturnal Femines, that is known by a double incision on the Mount of the *Moon*, you must judge according to the Left Hand of him that is so born. And so much for this Theam, let us now consider the changes of the Lines.



C H A P. VIII.

Of the changing of the Lines of the Hands, and their Significations.

THE Heavens and the Celestial Bodies, and all that is sublunary, are subject to change, and these last change according to the mutation of those Celestial bodies; the experience of it is trivial and common: for the Analogie between the lesser bodies called *Microcosmi*, and the great one called *Megacosmus*, is so strong, that the great one feeling any alteration, the little ones feel it also, as well in their accidents and qualities, as complexions, especially those parts which the seven Planets govern. Mettals, though they are incensibile bodies, as I have shewed before, in the Harmony of these Celestial bodies with the Animal parts of man, have also their Diseases, alterations and motions, and some change in their accidents, Beauty, Force and Vertue: As when the Sun is Eclipsed, the Gold which is yet in the Mine turns pale, and is as it were prepared and refined in that time; and it is never so strong in colour and weight, as when the Sun enters into his only house *Leo*. The Plant called *Cyclamen*, is in its force in those *Lyconist* daies, and so is the Tree *Aesculus*. In like manner the Silver, when the Moon is Eclipsed, is not so well coloured; but is very fair when she is in *Cancer*, her own House. The *Lunar* Herb which is dedicated to her, is then in its force; and in those daies may certain operations and admirable Secrets be made of it. The Water of it distilled *per Alemb.* doth those effects which the simple think supernatural, as to break Iron, make Philtres, written withal

withal so as may be read in the night, and that at some distance; which is a Stenographic Secret. But when these Celestial Bodies are in their great *Alfridaries*, Gold and the other Mettals depending of each Planet are multiplyed, Refined, and become more perfect in one year of the said *Alfridaries* then in fifty, when the said Planets to whom they are referred, are not *Alfridarick* nor govern the years; Nay, according to the solar Cycle in the year wherein they govern the Bodies, Plants, and Trees grow, increase in Beauty, and have more force then in other years, and when the Planets to whom they relate change their domination, they also change their Flowers, Colours, Beauty, Weight and Form: Therefore were the general *Alfridaries* of the world rightly known and observed, the way of judgement would be cleared in reference to future contingencies. In like manner we see it happens to humane bodies according to the motions and dispositions of the Heavens, they change in Colour, Features, Force and disposition, and especially the Lineaments of the Face and Hands; for with the change of the *Alfridaries* there is a change in the Lines of the Hand, and in the humors; and these Lines flourish both as to Colour and proportion, when the *Alfridary* is favourable to them, and that they depend of it. And it is observed when the *Alfridary* of the *Sun* reigns, the Line of Life which answers to the Heart, and is referred to the *Sun*, is Fair, and encreases in Greatness, Quantity and Variety; and in that time may be easily known by it the sicknesses which may happen to the party, as also the accidents which threaten him: Its greatness diminisheth nothing all that time, but its colour may change; if it be pure, it is a sign of Health; if Red, of a Fever, if it be clear, it is a sign of much sickness: if pale, it denotes sudden Death: if Blue, a Plurisie, or other disease through corruption of blood. If in the time of the *Alfridary* there happen incisions, or Lines that thwart it towards the plain of *Mars*, it denotes quarrels with him that hath such Lines. When *Mars* is in *Alfridary*, the party shall be in danger of his life: By the Branches which rise towards the Wrist, may be known the number of years, and length of life: the plurality of branches speaks many years. If these Lines bend towards the Mount of φ , they denote misfortunes in Love. The Table Line is almost lost when *Saturn* is in *Alfridary*, but when *Jupiter* is in power, it comes to its perfection, yea even when he is Lord of one year according to the Solar Cycle. If it be divided in two, at this renewing, and that one line reach unto, or be joyned to the Line of Life, and the other having branches seperate the forefinger from the middle-finger, it signifies a Fortune good enough; but if there be two crosses, it is a sign of Honours and Riches, which will happen in the *Alfridary* of \mathcal{U} , if the said crosses disappear presently. If there be stars, or that any rise in that time, doubtless he or she that hath the Hand so, shall receive some misfortune both as to Honour and Riches. If those Lines which separate the two forenamed fingers, make a part of *Venus* Girdle, (for that happens sometimes) it denotes Infamy, corporal and publick punishment for Sodomy, Bestiality, or other infamous, unclean and shameful Love. If towards the Ring-finger there Rise a Line, and that at the end of it there be a cross, it denotes abundance of Riches; but if one part of the cross be forked, it signifies Riches, but unjustly acquired. If the same thing happen under the little finger, or if there be a Star at this renewing, made by a Line issuing out of that of Life, it denotes the person given to the Secret Sciences, and particularly to *Alchymy*, wherein if he play false, Justice and the Laws of his Prince will take hold on him. If there be but three or four lines, the person will receive some Honour through those Sciences, but that he shall not much stick to abuse the credulous. If the middle Natural Line, which begins in that of Life near the Wrist, and ends at the mount of the Moon, be thereto referred, it is lost in the *Alfridary* of *Mercury*, but in the other years of the *Moon* it is in its splendor and Beauty: But in the Lunar years it is better coloured then in the others, therefore in that the significations and demonstrations of it ought to be the more observed, for if it be pale and Leady, there is a corruption of blood in the person, and consequently Diseases.

If the Line of the Liver or Stomack which begins towards the Wrist, and traverses the plain of *Mars*, and ends at the Table Line, change in the Solar years, if it be of a pale colour, it signifies sickness and death. But when *Mars* comes to reign, she recovers her Beauty, because that at one of the ends of it, is the fierce seat of the Choleric Temperament, or the Seignury of *Mars*. If when it recovers its beauty ac-

The *Alfridaries* of the Planets, alter their related substances.

The number of yeers and length of life known, How?

A person apt to *Alchymy*.

Learn the use of the *Alfridary* Table before going which is very easie, and then this Doctrine will be pleasant.

How to observe the changes of the body.

The terms of years here considered.

A general Rule worth noting.

Signs of death.

cording to the Aphorisms of the Chiromancers, it be straight, and end towards the extremity of the mount of the *Moon*, it denotes much health, a sound Brain, a quick Spirit, and a strong Memory, and the Stomack well disposed. If where it ends it makes an Angle with the Table-Line, it signifies a Cholerick and quarrelsome person, who shall have many Enemies and Enviars, but he shall have the better of them: if being in the plain of *Mars* with the Line of Life, it make near the Wrist some triangles or quadrangles, it denotes an impudent, Malicious, Foolish and quarrelsome person, who shall have the worst in his quarrels; but if these Lines or Marks change in the years of 24, be assured that that humor will change, and the person become Honourable. If this Line renewing become deformedly cut, being not so great as requisite, it denotes the person will be shortly Hepatick, his blood distempered, shall have obstructions in the Liver, the Dropie or Consumption. This Line being cut in the midst of the plain of *Mars* is a sign of Combates and Quarrels. So much for that Line.



As for the Wrist which shews the Age, it is referred to *Saturn* the Father of many years (as also to the *Sun*) which are commonly 96. because the Wrist refers to the mount of the *Sun*, and that from it commonly the Line of the Liver reaches to the said mount, we dedicate it to these two Planets, as also to *Venus*, because her mount limits it on one side, and because these three Planets give many years. As *Saturn* 68. the *Sun* 96. *Venus* 82. The Lines of the Wrist change in the *Alfridary* of these three Planets. If in the *Alfridary* of 2 there be no more renewed then a Line and half, it signifies the party will not live but 44. years; but if both be large, it is 58. If two pass over to the Solar years, tis 45. but if the three lines are perfect, 'tis 96. years, or if these Solar lines be slender and pale recovering in the years of *Venus*, it signifies 45 years, if they are clean and ruddy, 82. If in the renewing, the Lines are fair and lively, it is a signification of good Health. If it happen that in these lines of the Wrist, there be some lines that cut them and go towards the plain of *Mars*, they threaten death by Arms: If they bend towards the mount of the *Moon*, they are sicknesses; if towards the mount of ♀ Love Diseases: If there be any Tracts or Lines looking towards any of the Mounts, they have the signification of those Mounts. Tis to be noted that every year under each mount according to the dominion of the yearly Planets, that there arise Marks and Lines on every mount, as in the year 1651. those that were Favoured of Fortune had under the finger of 24 (that year being governed by him) certain crosses, through which sign their Honours did increase; if they did fall into contempt, there were stars and lines, or half crosses. In the year 1652. there will rise under the mount of ♀, about the first daies of that year, if they be favoured of Fortune and Love, the same marks that abovesaid, in that amorous Mount: if they be disgraced as to Love, stars will appear there; but because in the *Bissexile Saturn* governing her mount, if there be stars, they signifie only poisons and afflictions, if there are crosses or straight lines, there are only afflictions and mean Fortune. In the year 1653. the tenth of the Solar Cycle, the *Sun* being Lord; if on the mount of the Ring-finger, there arise, or there be a change of a Star into a cross, tis an infallible mark of Riches; if there are only lines, it will be as before. In the year 1654. let those that are curious beware their Chronocation. If the *Moon*, who is Lady of the year, cause crosses to appear, on those mounts, it is a sign of Health; if stars, they signifie weakness of mind and Folly; if they are simple Lines, they are ordinary Diseases. In the year 1655. wherein *Mars* reigns; beware Death or Wounds: and to Kings the loss of their Provinces, Kingdomes, Majesty and Glory; if they have stars in the plain of *Mars*. The Triangles above towards the Table Line, signifie Victory; towards the Wrist, Loss. By those years may be known the rest, according to their Annual Government, and the curious will consider it, as well in those years as in the change which is caused by the Revolution of the Stars, which govern the Inferiour Bodies. Therefore I shall conclude this Chapter of the change of the Lines with the words of the Chiromancer *John Taisner*, who makes the Stars the motive causes of this mutation. *Cujus mutationis causa (saies he) est varia variarum Planetarum directio.* All here below being Governed by them.

C H A P. IX.

How to know the Dreams that Princes and other Persons have Dreamed, if Extraordinary, by the Science of Chiromancy, joyning thereto the Secrets of Geomancy.

THE Holy Scripture mentions many and divers Dreams of *Egyptian, Babylonian*, and other Princes; and especially those of *Nebucadnezzar*; which were as soon forgotten as Dreamed: which was the reason (as we read in *Daniel*) that the King Assembled all the *Astrologers*, and those that professed the Divinative Sciences, for to represent unto him the Dreams which he had forgotten: the which they knew not, because they were not expert enough in the Secret Sciences, for there was abundance of Ignorants (as we have in our daies) that professed Divination in those times, as may be seen in Histories from the time of *Samuel*, who made it common, nay debased it to the meanest things. Those *Magi* did not much study the matter, but *Daniel* and his companions became perfect therein by their Assiduity, endeavouring to exceed the rest and know all; whence it is said, that they perfectly knew all the Sciences of the *Chaldeans*, and were ranked among the *Astrologers* and *Magicians*, as we read that this *Babylonian* King would have had them undergo the rigour of his Sentence as well as the rest, for not being able to call his Dream into Memory and Interpret it. Which when *Daniel* came to know, as also the Decree against them; desired to see the King, which having done, he required some time to think of it. It is here to be noted that this fight was for to know his Temperament, and the time for to invoke the Eternal, and to labour to know the whole by the Sciences. He also observed the Actions of the King, and informed himself from *Arioch* the Captain of the Guard, who was ordered for the Execution of the *Magicians*, what was the greatest desire and affection of his Prince; this Captain told him, it was to know who should be his Successors (which we may infer by these words of *Daniel*, who coming to the King, said, *Thy thoughts are lifted up*) that so he might know what should happen, &c. All this being known by him, he employed the other children of the transmigration in the search, which being received by Revelation, and the Science he had acquired among the *Chaldeans*, he surpassed in knowledge the most exquisite of the *Astrologers*. Some *Rabbies* hold that he came to know it by certain Figures of *Geomancy*, and other secret Lots, whereof he had acquired the perfection, by his Leisure, Study, Sobriety, and Solitude. Among the Antient *Rabbies*, *Benezra* hath presumed to affirm that he lighted on the sixth house, which is the Cadent house of the West Angle, wherein Dreams and their Interpretation are known. *Cancer* which is referred to *Pisces*, which is referred to ♄ and wherein *Saturn* Governs, signifies according to the *Geomancers*, that the Dream is of something extraordinary, and of terrible representation, and because *Saturn* Governs in that House, it denotes the Ages, ♄ being the Father of the first and other Ages. In the eighth House was *Cauda Draconis*, which denoted the Prince inclined to require secret things from the *Astrologers*, *Magicians*, and others. In the third house, wherein are considered the Hands, and Lineaments, and lines thereof, was *Populus*, the first House of *Saturn*, wherein *Jupiter* governs, which signified a long Hand, the lines red and Pale, which denoted Pride, Ambition, Curiosity as to the future, and all joyned with the Secret Thurgick Revelations (for without them a man can do nothing) made *Daniel* judge of the extraordinary Figure of that great Statue in that terrible Dream. *Saturn* because of *Populus*, made him say it had the Head of Gold; *Albus* represented the Silver of the Breast and Arms,

Had not God allowed their Art, and *Daniel* loved, and honoured the same; *Daniel* could not have interceded for their lives and prosperity.

This is probably supposed by the *Cabalists*, yet I mention it not as an Article of our faith; but certainly God hath much honoured his People by the means of Natural Art.

This was the opinion of the Ancient *Rabbies*, but I hold it rather by special Revelation from God, as the Text affirms.

Arms, *Latitia* the Brass of the belly, *Tristitia* the Iron; and the Clay of the Legs and Feet, was the second House of *Saturn*, which is *Aquarius*. *Fortuna Major* signified the first, called the Golden Age, as the Greeks and Latines have represented it; called also the Government of *Saturn*: The divers Figures which they draw thence, being found in the Hands aforesaid. And those figures being attributed to the Celestial Signs, represented a dreadful Vision of a prodigious extraordinary Statue, which could signifie nothing but Kingdoms, and Empires, which should be great and terrible for their Material Forces; whereof the names that should be, and the Climates where they should rise, were unknown to those Children (though they had the Assistance of supernatural Grace) who were not yet accomplished in the Astrological Secrets; as I shall shew, that this Knowledge might be attained, if we dispose our selves Laboriously to Study these Speculations, which have in them somewhat Divine. Therefore I shall conclude this Historical Narration with this Argument:

If these Children which were Learned in the Astrological Sciences, could discover the Dream of Nebuchadnezzar: And he that is versed in the same Sciences as they, shall attain the same Knowledge:

Therefore, &c.

This may be done by joyning *Chiromancy* to *Geomancy*, in this manner, which I have done my self for a Gentleman, at the request of some of his Friends: The Gentleman was disquieted about a Dream he had dreamed, dreadful and unpleasing; which Dream he had forgotten, and the only remembrance of his Oblivion gave him matter of affliction and fear. My Proceed in the business was thus: I took the hour of the question, which being the hour of *Mercury*, I observed; that done, I erected my Figure, drawing from my points and Lines a Mother; according to the true *Geomancy* of Gerard of Cremona, there happened *Populus*, which is referred to *Capricorn*, and that sign to *Saturn*, and is his first House: In the succedent was *Aquarius*, or *Fortuna Minor*, which is the second House of *Saturn*; in the Cadent *Pisces*, and *Cancer* One the Earth; in the fourth *Aries Acquisitio*, the House of *Mars*: The succedent *Taurus*, *Latitia*, the House of *Venus*; the Cadent *Gemini* or *Puer*: In the West Angle, *Cancer Albus*, the House of the Moon; in the succedent *Leo Via*, the only House of the Sun; the Cadent *Virgo Conjunctio*, second House of *Mercury*. In the South Angle *Libra Puella* to *Venus*; the succedent *Amissio*, *Scorpio*, *Mars*, the cadent *Sagittarius Cauda Draconis*, the house of *Jupiter*. This is the form of our Figure, according to Gerard of Cremona, after the fashion of Astrological Figures, wherein Christopher de Cattan was deceived in giving it another form, in the first Book of his *Geomancy*.

Prayer and Holiness of life, is a good initiation to such operations.

A true story according to Art accomplished.

This

1.	2.	3.
♄	♊	♋
○	○	○
○	○	○
○	○	○
○	○	○
4.	5.	6.
♈	♍	♎
○	○	○
○	○	○
○	○	○
○	○	○
7.	8.	9.
♏	♌	♍
○	○	○
○	○	○
○	○	○
○	○	○
10.	11.	12.
♐	♑	♒
○	○	○
○	○	○
○	○	○
○	○	○

This Figure thus erected, I proceeded in judgement. In the first place, considering the third House, which relates to the Hands, Arms, and Humours, which House being Cadent, signifies things past, and is the second House of *Jupiter*, which is *Pisces*, and is referred to *Cancer*, I judged that the said Lord had the Hands long, Lean, with the Veins apparent, and consequently was of Melancholick Humor, because also the Question was made on a *Wednesday* after three in the Afternoon, in which hour *Saturn* Governs; as also that in the first House, by the Lots of our points, there happened *Populus*, the first House of *Saturn*, which caused that the said Lord was of a middle stature, had a long and stragling Face, Wrinkles in the Forehead, and the Veins indifferent, being thirty two years of age or thereabouts; as for the Lines of his Hands, they were small and pale. As for his Dream which he had forgotten, I found that it must needs be ill for two Reasons. The first, because I found in the ninth House, the Figure *Conjunctio* which is referred to *Virgo* the second House of *Mercury*; and that in the Eighth House, succedent to the Occidental Angle, which signifies things to come, as do the other succedent Houses as well in *Astrology* as *Geomancy*, there was *Via*, the only House of the *Sun*: I judged that the Lord had given credit to the vain words of flatterers, who promised him Grandeurs and Sovereignities by some extraordinary waies, and so brought him to violent courses, by which means he had his imagination troubled with those foolish promises.

The second Reason is, because the first signs *Capricorn* and *Aries*, in the first and second house, gave me occasion to say, that because *Conjunctio* was in the House of Dreams, our Dreamer in his Dream had seemingly Carnal Copulation with a woman. But *Puella* in the tenth House, which is the House of Dignities and Principalities, shewed that the fruit of that *Conjunctio* was some great and ugly Monster, having but half a Head, one Arm, proper enough as to his lower parts, but as he shewed himself in a threatening posture, this woman who had conceived it, and brought it forth, rises

How Dreams
forgotten may
be remembered

ses up against it, kills it, and puts his Father to a cruel slavery. I say, because of *Carcer* in the third house, and *Cauda Draconis* in the twelfth, that in this captivity there was no fear of his life. All this Dream being revealed, my significations came to pass, which I need not put down here. And since, the Gentleman acknowledged these things which I had said to one of his Friends to be true: Which was too late, after he had run through all the misfortunes that a person of his Quality could.

You see now how by these Figures may be known the Dreams forgotten; yet this is not for all, nor for light and ordinary Dreams, but for the extraordinary, which deserve the pains, as being such as by their Visions have caused some terror to the Dreamers, whether by the sight of some extraordinary and dreadful Monsters, or Statues, living Creatures, or apparitions, portends out of the course of Nature, and deformed into such diversity of Faces and Forms, and such Monstrosity of bodies and members, as were the Dreams and Visions of the Prophets, and others, as Emperors, Kings, Princes and great persons, whereof we read in the Antient Histories. But for more ample instruction for their interpretation, I shall give these Rules; which carefully interpreted, you shall, if you are curious, infallibly find the knowledge of Dreams forgotten or not forgotten, and their significations.

Certain Rules
to find the sig-
nification of
Dreams.

Rule 1. As if in the ninth house, by the means of the Lot of the four lines of the points which are referred to the four Elements, and to the four Angles of the Earth, there be the figure and Character of *Acquisitio*, which is referred to *Aries* the first House of *Mars*; in the first house there will be *Via*, the house of the *Sun*; in the third will be *Puella* or *Libra*, the second house of *Venus*: All which together will denote that the person is *Lunar*, hath a white countenance, flaxen hair, the body somewhat fatt, and especially the face, as saies G. of *Cremone*, *Luna vero ibidem reperta, graciliter facie*, and of a flegmatick humor, which is referred to the water, the third house or figure of *Amisio*; the hands round and white, with the Lines apparent and whitish, demonstrates Dreams of waters and Sea-monsters, fish greater then ordinary Dragons seen in the Sea, Rivers, Fountains, Fens and watry places, they denote also Inundations, Agitations and Perils at Sea or Rivers, and tempestuous Winds; briefly such Visions and Dreams as are represented in *Daniel*.

Rule 2. If there be in the ninth house *Amisio*, which is *Scorpio*, the second House of *Mars*, in the first according to the Lots of the points, there will be *Fortuna Major*, which is referred to *Aquarius*, the second house of *Saturn*; and in the third House *Acquisitio Aries*; all together signify that the Dreamer who desires to recover his Dream forgotten, is of a Martial Nature, which is of the quality of fire, and his temperament is *Cholerick*; wherefore he is of a good Stature, red-hair'd, having Olive-coloured and sparkling Eyes, all notes of *Choler*; great Eyebrows, the Nose great at the end, the Hands big and long, the Lines great and red, for which reason these dreams are of great Armies, the Combates of dreadful Creatures, and furious violent deaths, Ruines and Combustions, Monsters of Cruelty and Rapine. The Dreamers do also oft-times see Dragons fighting in the Air, and Rivers of Blood.

Rule 3. If in the House of Dreams, which is the ninth, there be *Fortuna Major*, who hath for his sign *Aquarius*, the second house of *Saturn*, in the first according to the points, will be *Rubeus*, which represents *Gemini*, the first house of *Mercury*; in the third *Via*, the only house of the *Sun*, all together denote the person *Mercurial*, of a great Stature, his Hair more inclining to black then Chesnut, the Eyes red, stragling, and deep in the head, a Leady colour, the Hands long and Lean, the fingers turning back, and Mounts rising up, in which action the Veins and Lines appear, which are narrow and Wann. Whence it is to be inferred that the Dreams are of hidden Treasures, Rivers of Gold, Pains-taking, and seeking after Minerals; the Dreamer sees things go out of Gold and Silver Mines, and encouragements to make him seek after them, being of a Flegmatick humour; he sees on the Waters Ships laden with Riches: he doth not imagine nor represent to himself any other things then the Descriptions made in the Dreams of *Poliphile*, and the Curiosities of *Flamel* and others.

Rule 4. *Fortuna Minor* being in the ninth House, which is referred to *Taurus*, first house of *Venus*, in the first will be *Caput Draconis*, which represents *Virgo*, the second house of *Mercury*; in the third *Tristitia* or *Scorpio*, second House of *Mars*, which denotes

denotes the Dreamer Cholerick, of the Nature of fire, having a sad and frowning Countenance, the Eyes red as a Cats, of an ill presence, the Hair rough and Curled and of a reddish colour, the hands long enough and strong, the Nails short, the Fingers as those of *Mercury* and the *Sun*, crooked and imperfect, the lines great, especially the Table-Line, and that of the Liver, having three or four Triangles in the plain of *Mars*, the Line of Life not branching at the Mount of *Jupiter*, which denotes that the Dreamer Dreams of nothing but Emperours, Kings and Princes, Riches, Honours and Commands; he commonly Dreams that he is raised to some Dignities and Commands; that he fights with Monsters, that he sees furious Bulls fighting with Lyons, Tygers and other bloody Creatures, who he thinks take him; sometimes that he overcomes them, and sometimes that he is overcome and devoured by them, To be short he dreams nothing but great and terrible things.

Rule 5. *Latitia* being in that house which is referred to *Taurus*, the first House of *Venus*, there will be in the first and second the same signs and figures, as in the fourth Rule. Wherefore you shall judge of the Dreams according to the foresaid Rule.

Rule 6. *Tristitia* being in the ninth house, which represents *Scorpio*, the second house of *Mars*, in the first house of the figure will be *Populus*, or *Capricorn*, first house of *Saturn*, and in the third *Cancer* or *Pisces*, which represents a great man, of a moist Nature (this figure *Populus* being referred to the water) having a Hawks Nose, a great and moist Eye, of a Leady colour, the hands long, and the principal fingers crooked, the Veins apparent, the Lines fair, but of a whitish colour, the Line of Life almost divided into two from the mount of *Venus*. As for the Dreams, they are of nothing but Prisons, places of Execution, lean things and attenuated, Serpents frightfully issuing out of Obscure and Fearful Dens and Caves; of Devils, and Fearful and Cruel Torments.

Rule 7. *Puella*, which is referred to *Libra*, being in the ninth house, *Fortuna Major* which is ω will be in the first, in the third γ ; or else the second figure, which is *Puer*, the first being *Saturn*, the third that of *Mars*, and the ninth the second of *Venus*, signifies the Dreamer to be of a low Stature, having no Majestique Port, but of inconsiderable presence, having an Effeminate Countenance, Flaxen Hair, a white Complexion, a mild Feminine Voyce, a Greenish Eye, a Trout-Nose, a great Mouth, the upper Lip thick, the Hands little and Lean, very different as to the Lines; the Line of Life short and narrow, many stars in the Plain of *Mars*, many Lines on the Mount of *Venus*, being withal given to the Vice of *Venus*. As for his Dreams, they are commonly of the embracings of women and Maids, to be in the company of his Mother and Kindred, though Dead; and it seems to him, that of these embraces proceed deformed Monsters and hideous Bodies; sometimes they Dream that they see Goddesses descending from Heaven and embracing them, and imagine a thousand Ixional Phantasms, their brain and affection being prejudiced with Unchastity.

Rule 8. If *Puer* be in the House of Dreams, *Cauda Draconis* or *Sagittarius* will be in the first, which is the first house of *Jupiter*: in the third *Amisio*, the first figure of *Libra*, which is the second of *Venus*, which relates to the first, which is *Mars*'s: it denotes that the Dreamer is Sanguine, Venerial, of a good Stature, the body well proportioned, the Hair Reddish, and white, the Veins apparent, the Physiognomy like that of a Lion, the mouth somewhat great, a great Blabber and Boaster, esteeming himself alwaies the best Man. As for the Hands they are little, and the Nails great, the Veins and the Lines little; he hath a double Line of Life; the Table-Line, which begins under the little Finger, ends between the fore and middle fingers; he hath three Triangles a little above the Wrist, at the entrance of the plain of *Mars*. As for the Dreams, they are commonly about seeing fire burning, Quarrels, Combates, Murthers, Assassins, Armies ready to give battle, that he is in Victorious Combates; he seems to himself to see a thousand Visions in the Aire, that he flies like a Bird, and sees things great, out of the course of Nature that would fight with him.

Rule 9. *Rubeus* being the ninth, which is referred to Π , first house of γ , in the first by the Lots of the points, there will be one of the two figures of *Libra*, viz. *Amisio* or *Puella* the second house of *Venus*; in the third *Cauda Draconis* the house of *Jupiter*; which denotes the Dreamer of an humor Temperate enough, having somewhat of Fire and Air; Mercurial, tall more then ordinary, of a tender Action,

slow to speak, yet discursive, truly prudent; he is Hawk-nosed, as was the Emperor *Sergius Galba*, yet not of a Haws Nature, ordinarily he hath a very small Hair, and almost Baul'd, blackish, and the Complexion almost of that colour; he hath his natural mark on the Arm; his Hands are of a middle size, not proportioned to the greatness of his body, the fingers much cut between the Joynts, which we attribute to the Signs of the Zodiack; the Lines great and apparent, those of the Left Hand more then those of the Right. His Dreams are to see Senators assembled, he himself in the middle as President, to be in diapred and Rich places, to be advanced to Honours, to have great Herds of Cattle, to see diversity of Creatures under his power, nay to command men; he seems to see Kings and Monarchs in their Royal Robes, to fall at his Feet to receive him: That the Clergy honour him: He sees Presents of Fair Fruits made to him: He sees on the Waters Ships Laden with Riches, which come into the Port for him.

Rule 10. If there be in the House of Dreams, which is the ninth, *Albus* or *Cancer*, the only House of the *Moon*, in the first will be *Tristitia* or *Scorpio* the second house of *Mars*, in the third *Populus* the Saturnine; which represents a man of a white Complexion, flaxen-hair'd, of a decent Stature, of a Flegmatick Humour, the Eye and Face like an Ape, but the Neck long as *Polixenes*: The Hands long and somewhat Fat, as the body, the Veins and Lines small. The Dreams are Fantastique, as to see extraordinary Meteors, Fights on the Water, Sea-monsters of hideous form, to hear violent and impetuous winds blowing, to see bodies of strange Forms issue out of the water, to see imperfect bodies grow up in moist places, to see things risen in a moment, become presently most great and terrible.

Rule 11. If in the ninth House there be *Conjunctio*, which is *Virgo*, which is referred to *Mercury*, in the first and third will be the figures of the Precedent, whence will rise the same judgements as to *Chyromancy* and *Physiognomy*; but as for the Dreams, you are further to note, he shall dream that there are born of his wife, or other women that he hath known, fine Children, Victorious great Princes, who see things appear out of the course of Nature in the woman which he hath known, as did *Philip* the Father of *Alexander* the Great, or the Mother of *Cesar*. These persons for the most part Dream of nothing but Kisses and Copulations, whereof issue extraordinary things.

Rule 12. If in the ninth House there be *Caput Draconis*, one of the Figures of *Virgo* Mercurial, there will be the same events as in the eleventh *Rule*.

Rule 13. There being in the House of Dreams *Cauda Draconis*, which is referred to *Sagittarius*, first house of *Jupiter*, there is in the first the figure of *Aries*, that is to say, *Acquisitio*, according to the Lot of the points, and in the third *Rubens*, or *Gemini*, Mercurial; whence I judge the Dreamer to be a great Lad, Sanguine and Cholerick, who of himself is Jovial, though he have an Ascendant of *Saturn*, he hath a full Face and whire, with a little redness, the hair half red, and flaxen, the Countenance of a Stag, given to benignity, he hath the Hands somewhat long and thick, the Lines fair and much cut; his Dreams are terrible, as to seem to fall from some high place, to be in desert and wild places, in Cisterns and Ruined places, to meet Serpents, and venomous and noysome Creatures.

Rule 14. *Carcer*, which is referred to *Pisces*, being in the ninth house, *Saturn* commands there, and in the first *Albus* or *Cancer*, and in the third one of the two figures of *Virgo*, *Conjunctio* and *Caput Draconis*, which belong to *Mercury*, which things represent the Dreamer Saturnine, having black hair, of a leady colour, as for the Face, the *Physiognomy* of a dreaming Ox, slow of speech, with a hoarse voyce, the Hands are big, and of a pale colour, reflecting somewhat on the *Ethiopian*; his Dreams are nothing but Phantasmes, Ghosts, Gallowses, Horror, Poysons, Racks, Irons, Breakings, the visions of unclean Spirits, the study of *Necromancy* to address himself to, and mock the dead, and trouble their rest.

Rule 15. If in this house there be *Populus*, in the first, by the Lots of the points will be one of the figures of *Taurus*, which are *Letitia* or *Fortuna Minor*, and in the third *Albus*, the significations whereof are the same as before in the other houses of *Saturn*.

Rule 16. If in the ninth house there be *Via*, which is the *Lion*, the only house of the *Sun*; in the first there is *Sagittarius* or *Cauda Draconis*, in the third *Fortuna major*

major, Aquarius; it denotes the person of a most neat body, of a hair more red then flaxen, the nose like a Hog, thick Lips, a forked Chin, long Arms, and Hands proportionable, the Lines thwarting one another, and the mounts of the Hands very much rising up: His Dreams shall be of Waters, about which he seems to be in some danger, to see Fountains issue out of dry places, to see the Waters of the Rivers run up some Mountain, nay, to see all things besides the course of Nature. As for the Waters, he sees Deluges, Inundations, and such like things.

Thus you have what is most particularly to be observed concerning persons and their humours, and Dreams, searching by *Geomancy* joyned to *Chiromancy*. As for Dreams, and the diversity of them, with their significations, we shall be more large in our second part, when we shall treat of somniating *Physiognomy*; but in the mean time consider these Rules, and their Interpretations, for they are worthy the observation.



C H A P. X.

Directions how to Discover the Genius or good Gardian Angel, and to know its force: With the manner how we ought to make use of him in secret things. Drawn from the Science of Chiromancy, referr'd to certain Figures of Geomancy.

MAny of the Learned Ancients, *Hebrews, Chaldeans, Greeks and Latines*, have by their exact disquisition found out the knowledge of the *Genius*; but their arrival thereto hath been by waies and Rules, so obscure, difficult and toilsome, that many (though Studios persons) have declined those Labours, and shunned this great Archivement, as tedious, full of intricacy and travel; as also because of some ceremonies which at the first sight hath frightened many, and caused them to desist the Study. I also my self having bestowed my endeavours this way, and looking on this knowledge as the thing most necessarily requisite to the perfect acquisition of the Sciences, have discovered a shorter way then that of the Antient *Magi*, which a clear and piercing understanding may, by the following work, make serve as a sufficient direction; which great secret I have been perswaded, and am willing to put it down in this place, for the satisfaction of the curious, and to notify the perfection of our Science of *Chiromancy*, and to shew that the knowledge thereof, is the perfect Knowledge of all the Divinative Sciences, and the secret Rule for to comprehend and understand all laudable Natural Magick, which is the *Mistress* so many are so fervent Suitors to.

To know therefore what Angel it is that Rules and Governs us, thou shalt take the Hand (*supposing thy self the Professor of Chyromancy*) of him, whose curiosity makes him desirous of such a Secret, and shall observe the Lines and the Veins, their bigness, breadth and colour, and according to the colour, thou shalt be able to judge of the humor: As for instance, if they be Red, the party that hath them so, hath somewhat of the Nature of fire, and is Cholerick; and consequently his *Genius* is Fiery, of the Hierarchy of *Gargatel* Emperor of the fiery Region, or depends of some Princes under him which are called *Tariel Tubiel, Gaviel*, thou maist fully discover him, by casting the Lots of the four Lines, and of the points in the Rules of *Geomancy*, whereof the first relates to the *Fire*, and is in the South, the second to the *Air* in the East; the third to the *Water*, in the North; the fourth to the *Earth* in the West: if it fall out to be one of the Fiery Figures of *Geomancy*, which are four, viz. *Fortuna Minor, Amissio, Rubens* and *Cauda Draconis*, if (I say) it be in this first figure, or that it happen in one of those of *Mars*, which are three, viz. *Acquisitio, Puer, Tristitia*, without all question the Angel is of the Region of fire, and is to be observed in the South; That

quarter is fortunate to him or her that hath such a genius, and *Tuesdaies* are their fortunate daies, and as for the finding out his name, it is found by the figures and Tables hereafter inserted; or otherwise take the *first* Letter of each Geomantick Figure, with the *Last*, and all the Vowels, and of those Letters you may form the name of that *Genius* or *Angel*: A man may also take the first and last Letters with the Vowels of that Signe of the Zodiack, to which the Geomantick figures is referred (provided that the signe be the House of that Planet which is Lord of the Element.) Thus you see how all things ought to be dispos'd, and how you are to work thereupon, all which I have found true in a certain friend of mine, for looking in his hands I perceived the Lines of sufficient breadth and length, but of a pale wan colour; and that the Line of *Saturn* and his tubernacle were paler then the rest, whence I infer'd he was Melancholick, which is a Saturnine humor, and relates to the earth; and that his *Genius* was of the Terrestrial Hierarchy, under the Prince *Hanael*, who rises out of the Empire of *Tarquian*, who is considered in Autumne towards the West, being a fell, angry and ill Nature: To be yet more fully satisfied, I made the four Lines of the Points, and found *Tristitia*, one of the four figures which relate to the Earth; I cast my Lots of the points thrice, twice whereof I found this very figure *Tristitia*, and the third time *Carcer*; a figure of the same terrene signification: I take the former as having happed twice, and the rather because the Latter is not referred to any signe of the Zodiack which belongs to *Saturn*; I then take the Letters which are requisite, which are *T.* and *A.* the first and the last, of *Tristitia* and then the Vowels which are three I's. Now it is to be noted that the name of the Angel must alwaies consist of fewer Letters by two, then the name of the figure or signe; As if it should happen to be *Fortuna Minor* where there are twelve Letters, the name of the Angel shall have but ten: If it be *Caput Draconis* where there are thirteen Letters, in the name of the Angel there will be but eleaven: If it be *Puer*, there will be but two, so of the rest; as also of the signes. Having thus taken out of *Tristitia* these Letters, I added to them and found that his *Genius* was called *Tijajel*, which name I lookt for in the book of Nominations of our Father *Adam*, called *Scientia Patris Adami*, and I found it in the Hierarchy of the Earth, the chief ruling Angel thereof is called *Tarquael*, being thus assured he was Terrene and Saturnine; I say he must be considered in the season I mentioned before, and on a *Saturday* at ten a Clock at night, and with privacy expected, and you may have your desire; All which was observed with satisfaction by this friend of mine: Tis thus you must also do, and for thy further instruction I will discover unto thee the four sorts of *Genii*, by the four humors, and the four Elements, which are known by the Lines of the Hand.

If therefore the Lines of the hands (as I said before) are red, long, and narrow, the constitution is Cholerick, and the *Genius* of him that hath such Lines, is of the fiery Hierarchy, under *Gargatel*, and is observed towards the South, which *Gargatel* is called by the ancient *Rabins Camael*, one of the seven Angels, which stand in the presence of the Almighty, whose Character is to be seen in the works of *Rabbi Joseph Castilensis* in form of a Triangle, and in the three Angles this name written in Hebrew Letters after this maner כמאל *Camael* which is said to be Fortunate upon Arms; being drawn upon Parchment made of the Skin of a Wolf, or He-Goat, when the Sun enters *Aries*: On a *Thursday* the first hour of the day, some other *Rabbies* and Magicians say it is *Michael* that governs the fiery Region which is towards the South, and that the other name hath been given it by some ancient *Mecubalists*, because of the divers effects of his qualities; for to be further assured that the *Angel* of a Cholerick person is fiery, you must cast the Lots of the points, and the figure that shall happen, will be one of those fiery ones mentioned before; the *Genii* are observed the first hour on a *Sunday*, and at the eighth, they are also considered at eight and ten at night; the *Rabbins* say they appear in Royal Robes, holding Scepters in their hands, oft riding on a Lyon, or a Cock, their Robes are of red and Saffron colour, and most commonly they assume the shape of a Crowned Queen.

If the Lines and Veins of the hand be narrow and long, and of a whitish red colour, they denote the man to be Aerial and of a sanguine Complexion; his *Genius* is of the Hierarchy of the Air, whereof the Sovereign Prince is *Raphael*, who hath under him

two Princes, which are *Miel* and *Seraphiel*; these Princes are observed towards the East on a *Wednesday*, the first hour of the day and the eighth, and at night the third and tenth hour; they appear as Kings or beautiful young men, cloathed in Robes of divers colours, but most commonly like Women, transcendantly handsome, by reason of their admirable whiteness and Beauty: For to be more ascertained, that these *Genii* are of the air, if thou cast the Lots of the points, thou shalt find one of these Figures, *Conjunctio*, *Puer*, *Letitia*, or *Acquisitio*, figures of the Aery Trigon, these Angels are extream subtil and fit for the Sciences, they promote a mans perfection therein, as also his experience in Mettals to find out the Secret of the Transmutation of *Venus* and *Mercury*, into the perfection of *Venus* and *Mercury*, into the perfection of the *Sun*; by communication with this *Genius* (which was of this Hierarchy) *Parracelsus* Learned the perfect Knowledge of the Philosophical Secret; these *Genii* do also discover things hidden in the Earth, as also they reveal things past, present, and to come; make a man couragious, and give him Victory over his Enemies, you may see the form of their Characters in the Magical *Archidoxes* of *Parracelsus* under the signs of *Gemini* and *Virgo*, which have great power when the Sun enters into those Signs.

If in the hand of any man you find the Lines long, white and apparently clear, it shews he is of a Flegmatick Constitution, which relates to the water, and that his *genius* is of the watry Region, they are observed on *Munday* towards the North at the first and eighth hours, and at night at the third and tenth hours, their great Prince is *Gabriel*, who hath others under him, (according to the Ancients) as *Samael*, *Madiel*, *Mael*; their appearance is like Kings having Green and silver Robes, or like little Children or women, delighting in Hunting; that thou maist be the more assured of them, there will be one of the figures which relate to the Water, if thou cast the Lots of the points, which are *Puella*, *Populus*, *Via*, *Albus*, these *Genii* render Fortunate those whom they converse with, and those that are of this nature and watry Complexion, are Fortunate in their Navigations, for these Spirits command the Windes, and make the Sea calm, and enrich those who live by the commerce of the Sea and Waters.

If in the hands of a man you finde the Lines broad and short, of a blackish or wan colour, the person is certainly Terrene and Melancholick, his *Genius* is according, and is considered in the West, they are under the command of *Vriël*, who hath under him three Princes, *Cassiel*, *Sachiel* and *Assafiel*; they appear in the forms before mentioned, they are intractible and indocile, and do no other service to persons of a peevish Melancholly humour, then to vex and possess them, they are the spirits which help a man in the Science of *Onimancy*, which reveals secret things by the Virginity of a Child, yet without speaking, when they are reconcil'd to those of a Terrene Nature, they become their Counsellors, smiting them often to put them in mind of their good, and to divert them from evil, such were those of *Socrates*, *Cardan*, *Bodin* and others: these *Genii* or Angels have the Keys of the Divine Secrets, and reveal the secrets of God to his chosen, sometimes by Dreams and Visions, by strong imaginations or impressions; by the Constellation of their Nativity or by the Celestial intelligencies, by these means those noble Heroes, and great Schollers in the world became so Famous as *Plato*, *Aristotle*, *Hyppocrates*, *Galen*, *Euclid*, *Archimedes*, *Hermes*, *Trismegistus*, the Father of Secrets, *Theophrastus Parracelsus*, hither may be referred, *Homer*, *Hesiod*, *Orpheus* and *Pithagoras*, all which were highly inspired with the Divine Secrets, the *Nymphidiri* were such who had the power of invention, and the Science of wonderful secrets; as also those by the Poets fancied to be begotten by the gods, because of their so much excelling others in their times, in Prowess, Fortitude, and Science, *Achilles*, *Hercules*, *Aeneas*, also *Cyrus*, *Alexander the Great*, *Iulius Caesar*, *Lucullus*, *Scilla*, *Marius*, and the like. The Histories of all Ages will inform, that *Sine aliquo divino numine, nihil magni aut admiratione dignum aliquis assequitur*, that without this Divine assistance, nothing of considerable consequence is by any one attainable, as saith the Poet,

Tu nihil invita, dices faciesve minerva.

How necessary it is for every one to know his good *genius*, appears, that he may obey and follow the dictates and directions thereof, according to the word, and will of God,
and

and shun the snares and temptations of the evil *Genii*, lest he be involved, and insnar'd in the like calamities as *Antonius* and *Brutus*.

Detestantur omnes cacomagos, for ever be abominated and detested those *Cacomagi*, which by wicked and unlawful superstitions, hold familiarity and League with wicked Spirits, which God sometimes permitteth by way of punishment to wicked persons; who oft-times perpetrate soul abuses, the Diavel being the Author, as witnesseth the Apostle *Iude* in his Epistle: Hither are referred all *Idolomania* false divinations, *velerum & nostra etatis*, of ours and the former Ages, the abuse of Lots and the like, as favouring too much of Gentilisme: Hither also may be referred *Charontica*, which is the evocation of Evil Spirits, or persons defunct; as in the Conjuraton of the woman for *Saul*, and the presage of *Lucan* the defunct Souldier concerning the event of the Pharfalian Battel, and the like: But to return from whence we digress.

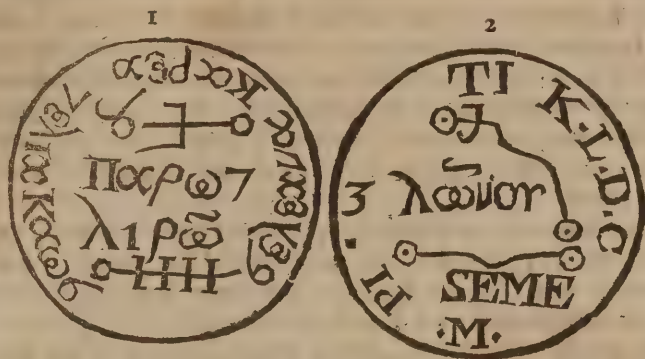
These *Genii* and good Spirits are not seen at all times according to the curious desires of some, but when a man knows their Nature, he must observe the time, the season, the daies, hours, minutes, and moments requisite to do the same; otherwise he loseth all his labour for all is done, according to the constellations of the Caelestial bodies, and their revolutional Positions; for if a *Genius* be of the igneal hierarchie, its in vain to observe him in any other season then the Summer, the first entrance of the Sun in *Leo* or *Aries* his proper house and exaltation, upon a *Sunday*, at the hours before expressed.

If it be a *Genius* of the Air, it is to be considered in the Spring only, when the Sun enters *Gemini* or *Taurus*, upon *Wednesdaies*, and at the hours before said; the *Genii* of the water are observed in Winter when the Sun enters *Capricorn* and *Aquary*, and that on *Tuesdaies* at the hours before mentioned, the terrestial are considered and observed in Autumne upon *Saturdaies*, at the aforesaid houres, they are pleas'd with rich perfumes, and with strong and ill sent.

But here is the curious Student to note two things, the first is, that when he would find out the names of the *Genii*, having (as I said before) taken the Letters requisite out of the figure or signe, he must ad to them one of these names *Iah* or *El*, as we have shewed elsewhere, although sometimes a man need take but one of the Letters to avoid confusion, and to reconcile our rencounters to the nominations of our Father *Adam*.

The second thing is that he that is curious to see his *genius* must not desire the occasion above once, and that in the most seasonable time; for in this Vision consists all we can desire, it being supposed we will not presume to demand any thing but what is just, and not against Christian Charity, but what shall be for our good, and shall concern the protection of our Life, our being, and well-being, and the doing good to, and oblieging our Neighbour: And this must be done with much caution and secresy, nor ought we by any means be so curious as to see him without we demand of him what we desire, for after the Vision there is nothing to be attained, the after Visions are frivolous and fruitless; a wise man after the first Apparition, ought not to see or importune him any farther, but secretly make use of the gift received from him. Therefore shall I inform you, how he that desireth to see his *genius*, ought to prepare himself; As for Example, if the *Genius* be fiery, his demands must be the conservation of his person, that he receive no hurt from or by any Fire, Arms, as Guns or the like. According to *Paracelsus*, he ought to take a Lamen of Iron when the Sun enters *Aries*, in *March*, and it being well polisht, cause to be made on it the Character of *Mars*; and if it may possibly be, let the Moon be in the same signe, or else in *Scorpio*, which is the second house of *Mars*. This Character being made, he must wear it when he intends to see his *Genius*, that he may conform it to him, and for the time to come he may not fail for his assistance and Protection upon any occasion; If the *Genius* be Aerial the preparation must be the same, for both the one and the other do at the first bestow some gift, and not afterward; The same *Genii* reconcile mens Natures, increase Love and Affection between them, cause the deserved favour of Kings and Princes, and secretly promote Marriages, and therefore its necessary that he who hath such a *Genius*, before he observe him, should prepare a Character after the form that *Parracelsus* mentions in his second Book of *Magical Archidoxes*, he knowing how to incorporate the

the four Mettals, *Venus*, *Mars*, *Jupiter*, and the *Sun*; and of all four to make a *Lamen*, and when the *Sun* enters into the signs of *Taurus*, or *Libra* to grave these *Sigils*, one of each side, behold the form.



That being done, he must have it about him on the day and hour of observation, to get it ratified and confirmed by his *genius*; whereof a man shall see wonderful effects, as saies the Learned *Paracelsus*. If the *genius* be of the *water*, or *Earth*, thou maist gather by what is above said, wherein they are necessary for our good, to prepare them *Sigils* and *Characters* observing them only in our necessity; there are some of their *Characters* in the Works of *Paracelsus*; in the second and fourth of his *Magical Archidoxes*; as also those of some others, I hope to treat of them elsewhere to the Content of the Curious Learned, being unwilling that such rare Secrets should be absconded in the night of Oblivion, and Buried in the Sepulchre of Silence; all which nevertheless are merely natural, containing nothing derogatory to the *Glory* of *God*, or prejudicial to *Christian Religion*; being such as shall not in the least oblige a man by any stipulation or unlawful parts, with Devils and Evil Spirits: But all shall be done by the admirable Secrets of the Celestial influences, considered both in their Sympathy and Antipathy with the inferiour bodies, their being such a symbolization between them and that; by such means, as being unknown to the simple, is the reason that they beleive all things that transcend their understanding, are Diabolical: These Secrets therefore are not to be prostituted to such, who like the *Cantharides* and *Spider*, suck poyson out of the sweetest flowers. Do thou therefore kind Reader, of whose Capacity I presume, make thy advantage of these things, yet without villifying them, by rendring them to common, but highly esteem the same, and thou shalt find the profit thereof, and thy mind shall be extreemly satisfied, and settled; and when thou makest use of them, do it wisely, with secrecy, and thou shalt find what need thou hast of them, and the same advice I give for the other Secrets, which are in a manner supernatural, and follow the general consideration of the Lines of the Hands, as they are referred to our Science of Chiromancy.

Qui secreta vult scire, debet secreta secretè custodire.

As concerning the finding out of the Names of the Genius according to the 22 Hebrew Letters, we shall further add these instructions, with the Figure and Tables following.

IT is then in the first place to be noted, that the Names of All both good and bad Angels, according to the Hebrews, end in *A, el, I, el* or *jah*, as *Samael*, *Michael*, *Gabriel*, *Uriel*, *Abijah*, *Abijah*, and the like, but most names end in *el*, nay even a great part of the Hebrew proper names of men, as *Daniel*, *Ezekiel*, *Samuel*, &c. That is the Reason say the *Cabbalists*, that all our nominations end by these two great names of *God* יהוה *Iah*, and אלהים *el*, *God* having so commanded our first Parents

rents, who Named all-Creatures both Celestial and Terrestrial; for this Reason also did the *Hebrew Astrologers* ever place these two Names in the Field of the Horoscopal Figure, with these three Letters, \aleph *Aleph* \beth *mem*, ψ and *Schin*, which she represent the three worlds, that according to the Letters which happen in the signe that Governs at the Nativity of him that would find out his *Genius*, they might know the Capital Letters of the said *genius*, and its termination, and consequently All, as if he be Oriental or Occidental, it must end in \aleph *El*, if it be Meridional or Septentrional it will end in \beth *Iah* or *Ael*: as for Example, Let us suppose *Peter* born under *Aries*, which hath these two Letters \beth *Beth* and γ *Gymel*, that signe being Oriental, the Name of his Good Angel begins with \beth *Beth*, and ends in *El*, which is the second Letter to be noted.

The *second* thing to be noted is the first house that is Oriental, and the first Letter thereof shall relate to the first Letter of the Occidental Angle, which will be *Libra* the House of *Venus* and that is ι *Iod*, so that there would be found *Biel* or *Biael*, or some such name beginning with *B*, and ending in *El*.

In the *third* place note that the *second* Letter which is in any signe under the first (unless it be in the signe of *Leo* and *Cancer*, which have each but one Letter, which is \aleph and ψ) is the Capital Letter of the evil *genius*, and these names terminate as the others did, being Occidental or Meridional.

In the *fourth* place it is to be noted, that he that desires to know the Name of his *genius*, and to be acquainted with him, ought punctually to know the minute of his Nativity, that so a Scheame of it being erected, he may consequently find it, and when he have found it, he ought to endeavour to make himself capable of receiving any good from him; which Method you shall see made good in this Figure, by which all is dispos'd and ordered: I shall also give you a Figure of the combinations of the Letters according to the 30. degrees in every signe, of which Letters we may take that for the Capital, which is found in the degree of the Nativity. This latter way *Agrippa* would seem to follow, as may be seen in his third book of occult Philosophy, but his secret is somewhat confus'd, whether it be that he himself hath purposely made it so, or that some malicious corruption hath been exercised therein.



ש ז

[illegible]

Now it is not sufficient by the help of these Figures and Rules to discover and know ones *Genius*, but we must with all accommodate our selves to him, that so we may attain the perfection of the Arts and Sciences; when therefore thou hast found out thy *Genius*, thou must well consider of what kind he is, whether he be of *Aries*, *Taurus* &c. and know the sign to which the Planets are referred, and which is his house, for such must be the Practice: According to our latter figure, if it be of *Aries*, and that thy Nativity happen in the first degree, which is vulgarly called the Head, but mark what Letter happens on the Degree of thy Ascendant from one to 30. Degrees; take the Letter thou findest on that Degree, being the Ascendant of thy Nativity, and let that serve for the second which is in the following degree, and so the third if occasion serve, and then the *Name of God* according to the Climate, whether it be Oriental, Occidental, Meridional, or Septentrional as is shew'd before, and is known by the name; if it be of *Aries*, (for a more full discovery) choose a day that the *Sun* enters the first, seventh, fourteenth, or one and twentieth degree, and that it shall happen that *Mercury* be in any good Aspect not afflicted; upon that day before the dawning look towards the place of the signe, whether it be *East*, *West*, *North* or *South*, and that with *Prayers* to God; and there thou shalt find him, and having found him, and sincerely

ledged him, do thy Duty; then will he as being benigne, and sociable, illuminate thy mind, taking away all that is obscure and dark in thy memory, will make thee knowing in all Sciences Divine and Sacred, and that without much study otherwise. But before thou be assured, be sure all things be true, as I have done with one under *Aries*, the same must also be observed in any of the other signs: And this is the Art of *Armadel* which is the way to attain the perfection of the Sciences without any difficulty or confusion, but all by a natural perspicuity for any Science and Knowledge will be attained by him, who enjoys the society of his *Genius*, whose name he must know, and to make use of him, he must know his communicable daies; and for matter of study, it will seem little having this help, only some brief Epitomy and Abridgment of the Sciences, sometimes before your Eyes, in which Epitomy you will see the whole, in Longitude and Latitude, for God who is the giver of all good gifts doth make us partakers of his good things, by the means of his good Angels, so that a Child of seven years of Age (by their assistance) will without any pains (in comparison) become knowing and wise: This is our true Theurgie referred to the invention of our Art of *Armadel* and *Paulin*, under this *Theurgie* all Divine Science is understood without any obscurity; all Languages learn'd without much pains, or long Rules; it is by this Art and knowledge that he that is Eloquent becomes much more Eloquent, and he that is ignorant and unlearned becomes Discreet, Eloquent, and knowing in an instant; to be short, in this Art are comprised the Arts *Paulin*, *Armadel* and *Theurgie*, a secret which ought to be sought after by all those above ordinary minds and ingenuities, that are Lovers and Suitors to the Sciences, and desire to transcend what ever is vulgar and common. As for the other parts which I refer to the *Opinel* of *Trithemius* (which for the most part are admirable *Secrets* of the *Stenography* of the said *Abbot*) the most excellent of them, and the most obscure; I shall explain and clear up (they in appearance surpassing the power and ordinary course of Nature) in my Cabal *Gematric*, *Germantie*, *Sephirotz*, and *Notariacon* of the Hebrews hereafter, or under the Anagrams of the Hebrew Names; I shall discover their subtil Misteries, and shew how their Letters being transposed have ever some signification and relation to the names of the good Angels unknown to us, whom we yet honour though we know them not, even by the form which is ordained in the Church; this veneration of them should make us endeavour to know them, that our Worship and Service be not in vain, but that we may reap the reward thereof by the happiness of their society and conversation.



C H A P. X.

Of the Predictions of the Hands in general, and particularly of the Hand-wrist.

YOU have already known the seven Lines of the Hands, answering the seven Mounts, or seven Planets; now you are to learn the judgements which you are to draw from them, that the prolixity may not dispatience any man, and that every one may be easily instructed. I give you first of all this Hand before the Chapter, wherein is comprized a great and true part of the Chirromantick Judgements that I have found infallible; that Hand alone can instruct any man whatsoever to make judgements, and to tell particularities and rarities, to make himself to be admired in the eyes of those that affect this Science, which he will thereby render much desirable. After the meditation, and the lesson of this Hand, I will give you Rules and Tables upon every Line or part of the Hand, and demonstrate the whole Science in divers Figures, and visibly unfold the substance of the truth in above seven hundred Aphorisms, for your better instruction, to make you able to judge of things past, present and to come, with all assurance: which Rules I have found true; yet I could not possibly comprehend them in this Hand, because of their number and diversity of Accidents, both good and bad, which they denote and signifie; therefore I will take them by particulars, in such conspicuous manner, that never was presented to any English Eye before this.

Observations
from the
Hand-wrist.

1. When there are four Lines in the Hand-Wrist all alike, and well coloured, they signifie to him that hath them, that he shall live eighty or an hundred years; but if there be two little boughs above, making a sharp Angle, it denotes that the party shall have the succession of an Heritage fall to him by the death of some one, and in his old Age he shall rise to Honours according as he is capable; he shall be of a good disposition and Healthy.
2. It must be noted here for a second Rule, that we allow to every Line which is upon the Hand-Wrist, which seperates the Hand and the Arm, so many thirty years, as it may be seen in this Figure. We may also comprehend therein all the Ages of the givers of years, as the fifty eight of *Saturn*; and by this means also may be known the humour and Complexion of the person. The forty seven of *Jupiter*, the eighty two of the *Sun*, the eighty three of *Venus*, the eighty of *Mercury*, the hundred which the *Moon* gives, and the forty nine of *Mars*, all which may be known according to these Lines.
3. When there are but three Lines in the Hand-wrist, if they be superficial and broad, the Life shall be sixty years, but abounding in Riches in Youth, and declining to Poverty in that Age; if the first Line be thick, the second thin, and the third small, that signifies in the first Age Riches, in the second diminution, in the third Augmentation.
4. If there are but two Lines, the Life will be but sixty years at most, and subject to Diseases.
5. To have but one, signifies death not afar off; but when the first Line of the hand-wrist is crooked, and the rest straight, with a right Angle and continued, it denotes weakness as to temporal things.
6. If you find the Lines scattered abroad in the Hand-wrist, it represents a man of little understanding, but couragious enough, and shall not exceed forty years.
7. Let him that hath Lines crossing one another in his hand-wrist, take heed of the sword of Justice.
8. When the first line is gross and thick, and the second subtil, and the third thick and broad, it portends in the first age great Riches, in the second diminution, and much misfortune,

misfortune, for then *Saturn* will reign in *Alfridary*; in the third age he will recover himself again in Riches and good Fortune; and in the fourth again, misfortune and Poverty; if the Fourth Line be small, Death, with the Penury of all things, is prenoted.

9. If the Lines of the Hand-wrist lie scattering and spread abroad, so that they touch not one another, but crookedly passing divers waies, they signifie a man of a great ingenuity, and guilty of much curiosity; that he entertains high Cogitations, and is of a hightened Courage, aiming only at the highest things; easie to violate the Laws of his Sovereign.

10. When a Line crosses the Wrist, and crookedly spreads it self towards the Line of Life, it signifies a Sicknes; if it be pale, it signifies death near; if it be black, it denotes the approach of a Disease, wherein the party shall languish long, by reason of the corruption of blood.

11. When there is a crooked Line traverses (after the manner of a Bow) the Lines of the Wrist, it denotes the man shall be of a servile Relation, or that he shall be a slave; If there be two, it represents that he that hath such a thing, shall be by Justice Condemned to the Gallows, or shall end his life miserably.

12. If the Lines of the Hand-wrist are doubled towards the Mount of *Luna*, and if one Line ascend towards the Line of the Stomach, and be uneven, it portends great Tribulations and Adversities, nay secret Assassinations, Cheats, Hostilities, and all pernicious Actions.

13. If those Lines are red and pure, they denote the party Martial, and that he shall raise him a Fortune by the Wars, that he shall be Fortunate in all Combats as much as he can desire, and that he shall not want the Honours of *Mars*.

14. If you find the Lines of the Wrist in the manner of a Chain, especially the first, it signifies a Laborious Life, yet not unsuccessful; and he shall by his Labour get together much Wealth by his Commerce both by Sea and Land, and especially by Sea, if these Lines be red and Whitish.

15. When it happens that many Lines spread themselves abundantly, and end towards the Mount of *Luna*, it demonstrates long Expeditions, Voyages by Sea and Land, perpetual perigrinations, and a Vagabond Life.

16. Among the Lines of the Hand-wrist if there be one that thwarts them, and all the plain of *Mars*, and advances even to the mount of the *Sun*; it presages unexpected Honours and Riches, which will come suddenly, as also the favour of some great Prince and Dignities.

17. Moreover, if any Line of the Wrist fall down to the Palm, and the hollow of the Hand, through the Line of Life, and if it be red, it denotes a debility of understanding, and weakness of body, and one fit to be made a Cuckold.

18. When there is a Triangle near the Mount of the *Moon*, beginning at the Lines of the Wrist, if it be on the Hand of a Woman, it denotes she is corrupt, even from her tender Age, and shall be given to all sorts of unclean Actions in the flowre of her age, and shall be infamous, and a common Whore, which I found true in the hand of a Gentlewoman, who hath since been seen in suspected places.

19. If there be Crosses upon the Hand-wrist of a Woman, it is a signe she is shamefac'd, and Chaste; and if there be one in the middle looking towards the field of *Mars*, it denotes that certainly that woman shall be a Widdow at twenty nine years, and in her widdowhood shall take some Religious Habit, and shall live the rest of her time in great Devotion.

20. When the Lines of the Hand come to the flat of the Hand, it signifies diversity of Opinions, and a great inconstancy in Resolution.

A Table or Abridgement of these Rules for the easier comprehension of them.

The Hand-Wrist is referred to Ω

The long Wrist without interfections signifies, } $\{ \{$ *Strength of Members and constancy.*

The Short wristed, cut and dissected, signifies } $\{ \{$ *Weakness of body and Mind.*

If the Lines of the Wrist look towards those of *Saturn*, they denote } $\{ \{$ *Vanity, Vain-glory and Lying.*

If that Line branches it self towards the Mount of *Jupiter*, it denotes } $\{ \{$ *Honours, Dignities and Riches.*

If the contrary, } $\{ \{$ *Poverty.*

When it cast its branches between the fore-finger and that of *Saturn*. } $\{ \{$ *The man shall be wounded in his Head; the Woman shall die in Child-bed.*

If there be crosses or Stars in these Lines, they denote } $\{ \{$ *Tranquility of Life in Old Age.*

When there are only stars, it is } $\{ \{$ *To Women Misfortune and Infamy*

When the Lines which look towards the Mount of *Venus* make a Triangle, it denotes } $\{ \{$ *Incest, and other sins of Dishonesty.*

If those Lines tend towards the *Hepatick* Line, it shews } $\{ \{$ *Integrity of Life and that long.*



C H A P. XII.

Of the Line of Life, and the Judgement thereof.

THis Line is called the Line of Life, or of the *Heart*, because the Heart is one of the parts whence our *Life* depends, being the *first* living, and the *last* dying; therefore in this Line also we discover somewhat of the length of our daies, of our Health and Infirmity; and we draw our Judgements thence, as the following Rules shall represent it to us. Conclusions drawn from the Line of Life.

1. When the Line of Life is well disposed, as to a right proportion, and of a good Colour, well answering the Wrist, it denotes a long and quiet Life; but it is to be noted, that if there be a star, whose Beams should reach the mount of *Venus*, *Jupiter* or *Mars*, &c. it portends a misfortune to him that hath that Mark or Star, either in matter of Love or Honour, or in the Wars, &c. And you must take good heed in what moveth that might happen by the Signs of the *Zodiack*, according to their position in the hand discovered.

2. He to whom there happens a double Line of Life, may assure himself of many years and Fortunate, that he shall be in the Favour of Kings and Princes; and if a King or Prince have such a Line, he may go to the Wars with all assurance that may be, for he shall be Victorious without any misfortune, and shall dilate his Kingdome and Countrey by his Prowess and Vertue.

3. If it be a woman, she may assure her self of a Fortune, and to be much loved by her Husband; if she be unchast, they shall be great men that shall Court and Enter-tain her; *Lais* and *Flora* had both of them these Lines alike.

4. When the Hand is somewhat thick in the middle, and afterwards stretched out, it signifies a changeable Person, and of an ill Life, if he receive no assistance from the Triangle of *Mars*, and according to the goodness or malignity of the Triangle, I hold his life in danger. He that hath this Line of Life pale, or of the colour of Lead, it shews Fury will be the cause of the shortning of his life: If it be temperate, look well to the Crosses, Lines or Stars that are in this Line, and remember their signification; the Heart governs this Line, and answers to the Basilick Vein. If when it shuts it self up between the Mounts of *Venus* and *Jupiter* there be any branches, it is a sign of perfection, Riches in his life time with Honours: If there be a Star, take heed of Diseases, and especially in old Age. Look well all along this Line if there be not some Lines that thwart it, for they are unfortunate.

Briefly, this Line signifies the Quality and Course of Life, and by it we learn what concerns the Life, and its continuance, and reacheth to the Hand-wrist.

However, curious Reader, mark these 14. Rules following, which are most true in this Table.

1. When there are three Stars within this Line, they signifie the man shall suffer by calumny and disgrace, because of Women, and shall be odious to great men.

2. If there be crosses, women shall love him, and he shall be fortunate among them, but in danger of his life, which this pastime shall cause unto him.

3. He that hath this Line of Life entire, long, clear and ruddy, he shall live a long time without any grief, and not much Diseases, but he shall live a happy life both in regard of Health and the goods of Fortune; being long and clear μακροβιοτης, its a signe of Long life, but short or abruptly cut βραχυβιοτης *brevis vita* a short life, they die young.

Fourteen considerable rules concerning the Line of Life.

4. If there be upon this Line a Circle thus O, or one in this form, it signifies that he that hath it shall lose an Eye; and if there be two he shall become blind; *Iohn Indagine* avers it in his *Chiromancy*, speaking of the Line of Life, an accident which he thought would happen to him, and he had (as he saies) this figure in this Line.



5. If the Line of Life close with the Mensal Line under the Mount of *Jupiter*, and make an Angle, it signifies that the party shall gain Credit and Reputation with the People, and shall come to great Riches by Industry and subtilty.

6. The Line of Life being cut at the top, that is to say, between the Thumb and the mount of *Jupiter*, it is a signe of sickness past; but if on the side of the plain of *Mars*, in the middle of the Line of Life be a Triangle, it signifies that the man shall be miserably killed. If there be two, he shall die by the Hand of Justice; if he have also a wry Line between the first and second Ligament of the Thumb, it signifies the same.

7. When there are Lines which coming from the Mount of *Venus* cut the Line of Life, it denotes a man Unfortunate in the love of Women, nay loss of life, whether by sickness or otherwise.

8. When the Line of Life is crookedly Forked with uneven crosses at the lowest end towards the Hand-wrist, it shews the party Foolish and without Apprehension, a runner up and down, and a Vagabond.

9. A woman having two crosses at the upper end of the Line of Life, neer the Ligament of the Thumb, is unchast, unbridled, and shameless.

10. When there are three stars or three points in the Line of Life, they shew that a man hath been calumniated and traduced by occasion of women; but when those stars are without the line, the man receives disgrace, but he recovers it.

11. If that line be divided in the middle, it denotes great sickness to come, and towards old Age a languishing Disease, which will at length give way to death.

12. If this Line of Life appears gross and red, it shews the man to be proud, haughty and cruel, and expert in those things which tend to cruelty. He hath a good Ingenuity, but employs it to evil purpose.

13. If at the end of the Line of Life, which is towards the Wrist there be a Triangle, it is a sign of much Loquacity and Falshood, and that man will prove importunate in his Discourse and Actions.

14. VVhen there is a cross between the Line of life and the middle Natural Line, it denotes the man Noble, VVise, and liberal, hath easie access to Kings and Princes, where he is well received.

A Table or Abridgement of the significations of the Line of Life.

The Line of Life being of a lively colour and large, signifies } *A long Life and little sickness.*

A short, or one that hath defections, without color, denotes } *A short Life, sicknesses and infirmity.*

The Line of Mars, or sister of the line of life, being parallel to that of life, having a cross, signifies } *Ingenuity, Natural Goodness, Equability.*

When it branches towards the Hepatick, it signifies } *Honours, Riches, and Dignities.*

If it branch towards the Handwrist, it signifies } *Poverty, Calumny and infidelity of Servants.*

If this Line be diffused into divers small Lines, it signifies } *Sicknesses in the third Age, with necessity.*

To have in this Line of Life the Character of the Sun, signifies } *The loss of one Eye, or both.*

If there be crosses in it looking towards the Hepatick, it signifies } *Dangers, misfortunes, Pestilence and suddain Death.*

If this Line be forked, and that one of its branches bend towards the mount of the Sun, it signifies } *Honours by Marriage, Riches given by a great Dame and Favour among Women.*

If the two Boughs of it bend towards the Mount of Venus, it signifies } *Sodomy, Incest, Beastliness, Wantonness, Fornication, Adultery.*

If that be in a Woman it signifies } *Shamelesness, Impudence, Unchastness, a great Lust, and Infamy.*



C H A P. XIII.

Of the Mensal or Table-Line, and the Judgements thereof.

The Table-
linediscourfed.

THE *Latines* call a Table *Mensa*, from which word this Line hath its name; so we call that space which is between this Line and the middle Natural, a Table; This Line answers to the Head with the middle one. In the Head is the Magazine of Sense, and of the perfections of man, as the Fancy, common Sense, the Imagination; the Cogitative Faculty, Estimation and memory: You must therefore know that from this Line we draw one part of our judgements; As for Example, if it stretch beyond one half of the mount of *Iupiter*, it is a sign of a violent and vehement Spirit. It is to be noted, that in this very Line consists one half of all our *Chiromancy*; and the reason is, because this Line runs along the four Mountains; for if there be upon it a Star, whether upon *Iupiter*, *Saturn*, the *Sun*, or *Mercury*, misfortunes are signified; in *Iupiter*, in regard of Riches; in *Saturn* as to Health; in the *Sun*, as to Honour; and in *Mercury*, as to the Sciences; if there be a cross, it signifies a good Fortune in the same things as the other did evil.

But for the more perspicuity, observe these following distinct Rules.

Twenty parti-
cular Rules
relating to the
menfal Line.

1. He that hath the Table-Line broad, and well-coloured, he is jocund and courageous, but all proceeds from his disingenuity.
2. If there be crosses in this Line towards the little finger, it signifies that Death pursues him that hath such a cross.
3. Whoever hath Lines thwarting this Line, may assure himself of so many Afflictions and Sickneses to come; but if it be a young man or maid, those afflictions shall be caused through Love. If these Lines or incisions happen on the side of the middle-finger, it signifies the man to be a flatterer, yet his flattery shall deceive him through his own inconstancy. If this line go beyond the middle finger, it denotes Felicity, but if it pass it not, beware Poverty; and in a woman debauchtness, given to all pleasure.
4. If this Line be double, or divided into three, in one of the extremities, it denotes the person Fortunate, and that he shall be jocund, Courageous, Liberal, Modest and serviceable to his Friends.
5. When it is forked in that end which is towards the mount of *Iupiter*, and full of branches in its beginning, near the mount of the *Moon*, it denotes Disquiets, and doubtfulness of mind, and Riches acquired by Violence and Deceit, though the person himself may be of a good humour, and Jovial.
6. This Line being naked and simple, near the mount of *Iupiter*, or if there be in that place a Star, it denotes Poverty.
7. When the Table-line is crooked, it promises the man shall be killed by Beasts, or casually, or that he shall be hurt by some mad Beast, which I have observed twice to have happened to two persons who had this Line so qualified.
8. If there be upon this Line two crosses, it promises Ecclesiastical Dignities, as Bishopricks, Abbacies, and Prebendaries, &c.
9. If in the extremity, near the mount of *Luna*, there be an O. which is one of our sacred Letters, and if the Line be double, it signifies Wounds both by Iron weapons and Firebrands: Let such a one take heed of Combats, for he shall not be Fortunate, neither in War nor Duels.
10. When you find these signs or marks . . . fair and well coloured, they shew the man shall be wise and knowing, desirous of the hidden Sciences, and attain a perfect knowledge of them.
11. When

11. When the Table-line ends between the middle finger and the forefinger, it signifies a Nature very weak and Sickly, Subject to Bloody Fluxes: and a woman that hath it so, shall die in Childbed, or else by loss of Blood.

12. When two branches go out of the Table-line, after the fashion of an ∞ bending towards the little finger; it denotes the man over-covetous of Science, even of those that are forbidden, and whereof the study is prohibited, wherein he may haply lose his Honour, or his Life.

13. If there appear visible points in this Line, it signifies Lustfulness, Lasciviousness and incontinence.

14. The Table-Line having a branch towards the Forefinger, and another towards the middle finger, which if it be blunted, or Obtuse, it speaks the man Fortunate, and shall by his Industry come to great Riches.

15. When in the Hand of a woman there is in the extremity of the Table-line, towards the forefinger, the B. one of our sacred Letters; it signifies, that in her youth she hath been very Chast, and had some inclinations to become a Religious woman; but that since she hath run into all Scenes of Wantonness, wherein she will continue, even to her Decrepit Age: and if there be the C. it denotes the contrary, which I have observed in many.

16. If in this line there happen a cutting between the Ring-finger, and the little finger, which separates the two mounts, thwarting this line; it signifies a loss and Ruine by a Suit in Law, and that the Suit hath been Commenced for the succession of a Patrimony, or having found somewhat extraordinary hidden in the Earth.

17. Whosoever hath two Branches issuing out of the Table-line, and reaching to the middle line, through the middle of a cross, he will find Treasures hidden in the Earth, and it shall be by the means of the Ring of Saturn, if it be under the mount of the said Saturn, or haply by chance, or otherwise; and he that hath such branches, shall be fortunate through hidden things.

18. If there be another line upon this Table-line (as Indagine and Taisnerus say) it signifies also much inconstancy; but I will say for the woman that hath it, that she shall take much satisfaction in the diversity of company, but the Report shall exceed the effect.

19. The Table-line wanting in the Hand, that party suffers loss of Estate, or Patrimony, and at last by his own industry gains Riches, and by some other way then the former gains an Estate.

20. The Table line making an Angle with the Natural line under the thumb, denuntiates the person superlatively Avaritious.

A Table for the Abridgement of these Rules.

THE Table-line large and clear, } } Liberality, cordial Magnanimity, long
signifies } } Life.

A little Scar signifies } } Exile, Imprisonment, Cowardise and
Shame.

Branches on the Mount of *Jupiter*. } } Ecclesiastical Honours, Dignities, and
signifie } } Prelacies.

If it be Hayrie at the extremities, de- } } Misfortune, Anxiety, Miseries, Dis-
notes } } profits.

If it end near the mount of *Jupiter* } } Vanity and Lying.
denotes } }

If it cast her Branches between the } } A Wound in the Head, Misfortune in Com-
forefinger and the middle finger, it } } bates; and to a woman, death in Childbed,
signifies } } or by superfluity of Flowers.



C H A P. XIV.

Of the Judgements of the Middle-Line.

The middle
natural line
discourfed in
21. particu-
lar Aphorifms.

THis *Middle Natural Line* answers to the Head, as did the other; but he that hath crosses in it, may assure himself that he shall be Fortunate as to Riches, but shall be much given to Lying, and shall be as it were a torrent of Foolish words, which yet shall not be without flattery in them. As many Lines as there shall be between this line, and the Table Line, they signifie so many sicknesses to happen in the first age; but they shall not be mortal. And when the lines end near the middle finger, they signifie, that those sicknesses shall happen in the second age. If they go as far as the forefinger, they denote that the sicknesses shall come in old age, and in the first beware Death. If in any one of them there is a half cross, or if it be Branchy, if there be a branch issuing out of the Table-line, and that it thwart it, tending towards the Fore-finger, and the other towards the middle-finger, and shall be blunt and obtuse; it shews the man will be Fortunate, and that through his own Industry.

2. When the Line of Life, and the Table line joyning together make a little Angle, and the middle line is not found; the man shall be Cruel, Courageous and Beastial, and he shall be in danger of his Life till the thirtieth year of his age; he shall fall out with his Father or Mother, or with his wife: he is also threatned with despair, and if instead of the Middle Line he hath some Star, let him beware the Gallows, such a one I have known.

3. When this line shall be cut in twain, and discontinued, and when certain clefts shall so cut it, let the man avoid Princes and great men, with their services; for he shall be in danger of losing his life when those Lines are pale.

4. When thou findest any clefts issuing out of the Orbicular Line, and that they be of a good colour, they signifie Bruises, Wounds and Imprisonment.

5. When the middle line is retorted, and toucheth the Table Line, it signifies some great loss that will happen unexpectedly by some extraordinary accident.

6. When this Line is great and broad, it signifies many years, and an Age of eighty or ninety years, and in that old age, Poverty.

7. But if this Line be obscure and thick, it denotes a weak, dull mind, and unwise, but if it be little with this obscurity, it signifies Folly, Ridiculousness, and abundance of idle words, tedious to the discreet and learned, and pleasing to the unconstant.

8. If this Line be red and well coloured (in a man) with some branches, making an Angle, it signifies the man to be Warlike, Cruel, Pitiless, given to all Hostilities: If it be a woman, she is at enmity with her Husband, and likely to kill him, or cause him to be killed, without any cause or reason whatsoever.

9. When this middle Line is double, it signifies Successions, and Heritages shall fall to the party when he is middle-aged.

10. This *Hepatique* Line (being twice forked) looking towards the Hypothenar, it signifies Hypocrisie, Zealousness and deceit in Religion, all which I have found true in divers devout persons that have shewed me their hands, nay some who are ranked among the chiefest of this sort in this age, and who in appearance will be such, so confident are they in the Reputation of their Devotion.

11. This Line being of a pale colour, it signifies a Nature ill disposed, and subject to all sorts of Diseases.

12. A woman having this Line half doubled, it denotes unto her a great age, and that she may marry five Husbands, yet she shall not have many Children, as being of a Nature too much inclining to the Act of Generation: So in *Physiognomy*, it may be known by her great mouth, and the hair she hath upon her Lips, which denotes her virility.

13. If in this Line there be any crosses, or between it and the Line of Life, where though the Angle be obtuse near the mount of *Venus*; it signifies in a man, Goodness, gentleness of spirit, a Noble Courage, a good qualification; but in a woman Malice, and ill understanding between her and her Husband, and such as shall encline them to a separation.

14. But if there be a Triangle, whereof the Angles are rectilined, in this Line, near the Table-Line, and the Line of Life; it denotes a man to be an Heretique, and carried away by many foolish, Sortish Curiosities in matter of Religion, and that he will believe nothing but what his own Imagination suggests unto him.

15. If there be any Crosses upon it, or haply but half-crosses, it signifies the man shall be loved by some eminent Church-men, as Bishops, &c. be preferred by them.

16. If there be discovered in the same Middle-Line certain points and marks, it is a sign that his Enemies shall carry on some bloody design against his life, as also that he shall be much subject to Diseases of the Liver.

17. A demy Triangle, or Triangle being just between this line and the Line of Life, in the Plain of *Mars*, signifie, Combats, Duels, &c. As for these Triangles, they are seldome found in the Hands of ignoble persons, which I have diligently observed; and the Reader may take notice that my Rules are not ordinary, nor vulgar, nor taken in imitation of *Savonarola*, *Corvus*, *Indagines*, *Taisnerus*, *Tricassus*, *Moldenatus*, *Goclenius* and others, &c. but that I have found them true by my Practise and Experience; wherefore being assured of them, I communicate them to the Curious.

18. If there be a cross in this *Hepatique* line, near the middle finger, it denotes a Violent Death; and that likely happens by a doleful Assassinate.

19. The number of the crosses between it and the mount of the *Moon*, signifies the Favour of great men, but with a fear of Prison; some gifts bestowed but employed unprofitably.

20. If in this Line there be any knots, so many knots as there are, so many Murders shall the Party commit that hath them.

21. If a woman have these knots; it signifies she shall kill her Husband, or some of her Children; "which (saith the Famous *Belot*) I have known to have happened to a woman which had two of them, who accordingly kill'd two Husbands, the first she "tumbled into a Well; the other (being the second time married) she killed with his "own sword. The woman nevertheless was not punished, though all this was fully "proved; she was alive then when I writ this, and for my own satisfaction desired "to know the substance and truth of this Rule by the sight of her hands.

A Table or Abridgement of these Rules concerning the Middle Line.

If it be right, continued, and without thwarting lines, it signifies } Much Health, Strength, Magnanimity and Courage.

If it be imperfect, it signifies } Little Understanding, Weakness, Falling sicknesses, and Poverty.

If this Line be well coloured, it signifies } Joy, Honour, Riches, a fine and subtile ingenuity.

If it be palish in the Hand of a woman, it denotes } Unshamefastness, Gluttony, Drunkenness, shamelesness.

If a man hath it so qualified it signifies } A Fornicator, a Sodomite, an Incestuous person, and unsound.

C H A P. XV.

Of Venus Girdle, and its significations.

Venus Girdle
judged.

¶ That line which we call *Cingulum Veneris*, C. the Girdle of *Venus*, hath not been much known by the Ancient Masters of Chiromancy; therefore they have given us no great account of it; but the Moderns, as *Taisnerus*, *P. Tricassus*, have briefly spoken of it, and advanced *Rules* well grounded, and found out to be true; yet not such as these, which are not layd down by Conjectures, and without assurance: but I my self have seen and found them true; as being not willing (as some others) to propose things in this Science, without having seen and known the truth of them: to the end to make appear to those who are Enemies and Censurers of this Science of *Chiromancy*, the infallibility thereof: and that those who are acquainted with the Secrets of it, may say things most certain, and give judgements that may render them admired of all. But indeed those that are Lovers of this Science, ought not to content themselves with the judgements and Rules of many who have presumed to write of it only by Conjectures, which render their Rules doubtful, not delivering any thing they can assure by their own Experience; which is the Reason that those that follow their Doctrines and Rules, find not any thing found, or to the purpose; which thou shalt not do (dear Student) in following the Rules which I have here set down.

Now to enter into the Discourse of *Venus* Girdle, We say that it is a Semicircle that begins between the fore-finger and the middle finger, and ends between the fourth finger and the little one; which Semicircle includes within its semi-circumference the two mounts of *Saturn* and the *Sun*, and passes near the Table line. It is to be noted, that this Line or Girdle is not often found in hands; for among a thousand men or women, there are hardly four that have it; for it signifies a monstrous uncleanness and Fornication, as you shall see by these Rules.

1. He that hath the Girdle of *Venus* on both hands, it signifies that that man or woman is extremely given to the sin of the flesh, even to bestiality or sin against Nature. See what a Learned Chiromantick saith of it; "*Habens sororem, hominem impurissimum, & cum bestiis coeuntem*. They are of most impure life, and Bestial Condititions.

The learned *Belot* (I mentioned before) confirms this. "*I have my self (saith he) found it true in two men; whereof the one was burned by the Sentence of a Judge at Villepreux, which Sentence was confirmed by the Court; and before his sin was discovered; I advertised him that he was threatened some punishment, which that sin should cause unto him, because upon this Girdle on the right side of the middle finger, he had a half star, which signifies the reprehension or punishment for this sin. As for the other, he received great Disgraces of Fortune for this Vice; but the shadow of Religion protected him: though it hath not yet exempted him, if by the exercise of Vertue he do not tame and mortifie his unbridled desires.*"

2. When there is some dissection or cuttings in this Girdle of *Venus* on the part of the fourth finger, it denotes the loss of goods, because of a Venerous Act; or if these cuttings be under the middle finger, the person shall be Assassinated in going to, or being with women or dishonest maids. I have observed that in men that have been barbarously killed in these foolish and vicious adventures, but their quality obliges me to silence, though the thing be most certain; and having found it true in some. I speak boldly, to give others notice to beware that misfortune.

3. When there are two Crosses upon this line, and that one is on the side of the fore-

fore-finger, and the other towards the little finger, they signifie that Vertue hath quenched the Vice; and that Piety and the Fear of God keeps him from being vicious, and that he hath gotten a Victory over himself.

4. Briefly, for the last Rule; whosoever hath this girdle of *Venus*, is no enemy of Women: But further, he will exceed the limits of Honesty, unless it be that the Fear of God, and Vertue restrain him. But there are few that have it, which are not excessive Fornicators, given to Sodomy, Bestiality, Incest, Chambering, and such dishonest Actions as *Buchard* mentions in his Somniary. For to conclude this Chapter, see what an antient Master of Palmistry saies of it; *Si igitur appareat in hominibus cingulum Veneris, hominem salacem, libidinosum, & insigniter prurientem, sordidum praterea & in congressu Venereo & abominabilem denotat.* This is understood of either Sex, but rather of the woman, who if she have that, may be called a *Messalina*, or a *Fausina*, rather weary then satisfied.



C H A P. XVI.

Of the Line of the Liver, or the Hepatique, her Sister, and of the Milkie way, and of the Judgements of the same.

THE *Hepatique Line* is a little line that appears not in all Hands; especially the men that take great pains, have not any, though it hath appeared in their youth, their pains taking having blotted it out. It begins at the root of the Line of Life, and extends making an Angle, through the middle of the Palm of the Hand, passing straight to the mount of the *Moon*, or to the Brawn or Ferient part of the Hand. From the same vital Root near the Hand-wrist, do also take their beginning certain divisions or small Lines, which sometimes come to the number of five or six, which we commonly call the *Milky way*. And those Lines advance toward the mount of the *Moon*, conformable to that which is in the Heavens, so called by the antient Astrologers; from those Lines we draw these Aphorismes and Rules.

This is the opinion of almost all antient Authors.

1. If the *Hepatique Line* be straight, and not distinct, but be thwarted by other small Lines, it denotes much Health, a strong Understanding, and a great Memory; but an hair-brained humor, and changeable in the most serious Affairs, and hardly to be resolved in any thing.

The Liver-line considered.

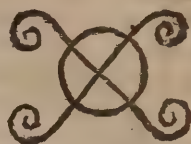
2. When this Line of the Liver is winding up and down, and waving, it signifies Theft, evill Conscience, and an inclination to all sorts of Cheateries and Mountebankism; if it be otherwise, it denotes good Conscience, Honesty, and a round carriage in all Actions.

3. If together with the Cephalick it be forked, or make up a Triangle or Quadrangle, it denotes a Covetousness of Wealth and Honours, which the Party will be content to gain by all waies, right or wrong. A great number of those who go to the Wars, and many Noblemen, have these Triangles and Quadrangles. It is a certain Rule that by these marks the Noble may be known from the Ignoble; for few Country-people have these Triangular marks; which I have observed in above five hundred, even in some who would fain be ranked among the Nobility, and disguised themselves to me, thinking to surprize me in my Judgement.

4. When this *Hepatique Line* as well as the Line of the Head, begins at the hand-wrist, near one the other, it signifies a weakness of Brain, nay a simplicity of life subject to Madness and Dotage; And if a woman hath this Line thus qualified, it denotes she shall have great Throws in Childbed; nay that she may fall into a folly which may continue with her the rest of her Life, or a good while with an extream pain.

5. When

5. When this Line is forked, or when there is above it a figure in the fashion of the part of Fortune represented in Astrology, which is made after this fashion, it signifies great Riches and Dignity, which shall be acquired by Sciences, Art and vivacity of spirit.



6. As for the Milky way, if it be entire, and that the Lines of it are parallel and proportioned, it signifies that a man shall be very Fortunate in all his Voyages, whether by Land or Sea; and as to commerce, all things shall fall out to his satisfaction; that he hath a judicious mind, a good Memory, and easily comprehends those things that concern his Traffique or Negotiation.

7. When it happens that the lines of the Milky way bend towards the Mount of *Venus*, or the Mount of the Thumb, the man shall be beloved of women, is of a gentle humour, Amiable, Officious and full of compliance; very respectful, especially to the Female Sex; and by flatteries insinuates himself into their favour; for the foresaid mark denotes plenty of Language, and the gift of Eloquence.

8. If there be upon these lines of the Milky way, certain stars looking towards the mount of *Mercury*, they represent great and Rich Fortunes; and he that hath such marks and stars, is very Wise and Fortunate, and all his designs shall succeed to his own contentment.

9. If this Milky way appear not much in the hand of a man, it is a sign of great sicknesses, as Headaches, Defluxions, Catharrs, Gouts, &c.

10. When the Lines of this Milky way be unequal and cur, it is a sign of infirmity of mind, slowness in all actions; but if there appear well-formed crosses, it denotes that the party shall be a Monk, that he shall much love Solitude, as being of a Melancholick and Lunatick humour; and in this retired way of life he shall perswade himself that he sees Visions of Angels, and Phantasms, and a thousand Chimæra's which form themselves in his disturb'd imagination. Such persons are also known by their Leady colour, and by the shining of their Eyes.

A Table of the two Lines contained in this CHAPTER.

For the Hepatick Line.

If it be straight, it signifies } } A Healthful disposition, and Prosperity.

If it be crooked, it signifies } } Sicknes, and shortness of Life.

Being forked in the extremities, it signifies } } Poverty, Contempt, Beggery, and an old Age overwhelmed with cares.

When it is crooked, and of divers colours, it signifies. } } Sickneses of the Liver, Debilities, Synopes, and a palpitation of the Heart.

If it be well coloured, it signifies } } Gladness, Goodness, a jovial and subtle spirit.

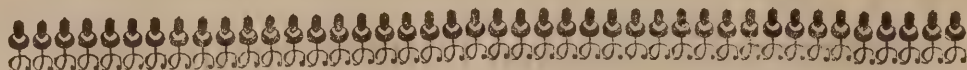
But when it Angles towards the line of the heart, it denotes. } } Covetousness, impotency of mind, a Parasite, a small feast, and a nigardly person.

If there be a cross at one of the extremities, it signifies. } } The approach of Death, Robberies, and Thefts.

For the Milkie way.

When the Milkie way is well proportioned, it denotes. } } Happy voyages, ingenuity, the favour of women.

When it is cut, it signifies } } Unhappiness, Falshood, and Poverty.



C H A P. XVII.

Of the Lines of the Sun and Saturn, with the Judgements of the same.

Concerning
the Line of
the Sun.

ALL the Antient Masters of *Chiromancy* have not spoken of these lines, which yet were well known; but in their Significations and Judgements they treated of them together, with the Mounts, or with the Table-line, without any further particularizing of them. But I think fitter with the Moderns (seeing they are lines separate from the rest) to dispose them into a Chapter apart, and to treat of their particular Judgements, as of the rest that follow.

We will therefore begin with the line of the *Sun*, which takes its beginning out of the line of Fortune, and ascends, dividing the mount of the *Sun* straight to the ring-finger, which is dedicated to ☉, and in some it ascends even to the third Ligament very apparently, being most commonly branchy, or having lines in an equal greatness. As for the line of *Saturn*, it also begins at the bottom of the Palm, and crosses the Table-line, and ends at the first Ligament of the finger of *Saturn*; and in some it is forked upon the mount; others have it double in two parallel lines; and it passes the mount of *Saturn*, reaching to the third Ligament of the finger.

To understand the Significations of which lines, we give these Rules.

As for the line of the *Sun*,

1. When it is not at all in a man, that doth not take much pains, it shews he is of no great Authority, and that he shall never arrive to any great Dignities or Honours, but shall continue low in power and command.
2. If it be apparent, and double, it signifies that that man or woman shall come to the highest Dignities and Offices; that he shall be in favour with Kings, Princes, and Great men, who shall put much confidence in him, and shall raise him to the chiefest Charges of their Houses and Kingdoms.
3. The line of the *Sun* being clear, and somewhat ruddy till it come to the Table-line, signifies Offices of Judicature, which shall be acquired by a gentle condition and knowledge; but if it be pale, it signifies the contrary, and a simplicity of spirit.
4. If it be thwarted by any lines, so many lines as there are, so many shall there be that envy his Dignities or Offices; which enemies or envious persons shall be such as secretly endeavour all means to prejudice him; but if this line be such as we have described in the second Rule, all this Envy shall not hurt the Party, but he shall overcome them; and the more is the Envy of his Adversaries, so much the more shall he advance in Honors, Dignities and Wealth.
5. When the Girdle of *Venus* makes a cut in this line of the *Sun*, whatever hand it be in, it signifies great thwartings and misfortunes that shall happen by the means of women; for there shall not be any kinde of fleshly sin which the Party shall not be subject to, with an unspeakable and most filthy wantonness.

CHAP.

For the Line of Saturn.

6. VVhen the line of *Saturn* goes with, or begins, or separates the Hepatique line, it denotes honesty, goodness, and a great subtilty of spirit; and that a man is very careful in his Domestique affairs, and that he is therein fortunate.

7. If this line be wanting, or be winding, and that at one of the Angles thereof towards

wards the middle finger there be a Star, it signifies Calamities, Prisons, Loss of goods; let this Star be well marked; for I have observed, that many who have been prisoners had it: Nay, saith a Learned Author, "I my self had it before I was imprisoned, and had observed the time of it, which was in the moneth of *January*; this Star appeared in the second joynt of my middle finger, which joynt is attributed to *Aquarius*, the Sign of the month of *January*, as it may be seen in the foregoing Figure; that imprisonment was an honour to me, and a shame to mine enemies. Mark also (*Reader*) where these Stars appear, whether on the third, second, or first Ligament or point; the first is *Pisces*, the second *Aquarius*, the third *Capricorn*; and the accidents and misfortunes will happen the moneth when these Signs govern, viz. when the Sun passeth through them.

8. When this Line of *Saturn* descends from the middle of the finger, to the brawn of the hand, or the Hypothenar, and divides it, there are the same significations as in the foregoing Rule, Prisons, Tribulations, Afflictions, Slavery, and it more particularly denotes the slavery of a Galley, which I have observed in the hands of many who have been condemned that way.

9. If this line go towards the line of *Life*, descending through the middle of the middle finger, cutting the mount of *Saturn*, it signifies the same as above, and further threatens an unhappy death.

10. It is to be noted, that when this Line is forked in the extremities, and that they pass the Hepatique Line, or the Natural, it signifies candor, subtilty, fortunateness in Agriculture, Oeconomy, and Hunting.

11. This line being fair and entire, signifies health, with all happiness and tranquillity.

A Table for the Abridgement of the judgement of these Lines.

The Line of the *Sun*.

If it be entire and fair, it signifies } } Favour, Greatness, Riches, Honours, Dignities.

If it be dissected, cut, and unequal } } Disgrace, Poverty, Baseness, Envy, it signifies } } Ill fortune, Slavery.

The Line of *Saturn*.

When it is full and entire situated in } } Counsels, Secrets, Felicity, good Fortune, the middle of the finger, it denotes }

If it comes quite to the Brawn, it } } Prisons, Tribulations, Slavery, Affliction, signifies. }

If it go towards the line of *Life*, being divided, signifies } } A shameful death, an unhappy death, an assassination, or self-murther.

C H A P. XVIII.

Of the Line of the Head called Cephalica, and the Judgements thereof.

Concerning
the Cepha-
lique, or line
of the Head.

I find not any
but *Rothmannus*
of this op ni-
on, therefore
have I gene-
rally followed
the Current of
Antiquity,
placing the
Cephalica in
the middle-
Natural line,
although in
my opinion, so
far as I have
experienced, I
find it as I
here relate, be-
ing unwilling
to Rancounter
the whole
Stream of An-
tiquity, with
30 years expe-
rience; yet let
the studious
be observant;
for we had
better search
the Indies for
sound Truths
then dwell at
home in old
Errors.

Though I have in divers places of this book mentioned this line, yet do I think it fit to give thee yet this Chapter (dear Student) that thou maist be more particularly instructed in the Judgements and Significations of this *Cephalick* line, or line of the Head, which begins at the Hand-wrist, near the line of Life, and ascends to the line of the Stomach, or middle Natural-line. *Goclenius* the younger, is not of this Opinion in his *Chiromancy*, that this is the line of

the Head; an error he is guilty of by relying too much on his own Opinion; but he assigns it another place near the mount of *Venus*; wherein he is deceived. Moreover, it is this line that makes one part of the Triangle which is in the Plain of *Mars*; the line of *Saturn* being on the one side, this at the head of the other, and the line of the Liver on the other part; which three lines make a natural Triangle, which is in almost all hands. Of this line we find in our Judgements these Rules.

1. If this line, near the Hand-wrist, be not divided nor interrupted, but of a decent proportion and colour, and if it ascend up to the line of the Stomach, making with the line of the Stomach and the line of Life a perfect Triangle, it signifies a prudent person, full of Wisdom, Fortunate, upon all things to prosper according to his desire, and it seems that he is the Favorite of Fortune.
2. When this line of the Head is broken, or divided, and winding, it denotes misfortunes, weakness of Brain, and of the spiritual and animal Functions; the person is not very Amorous, as being fearful. For the woman, she is subject to Folly, having this line thus qualified, and brings forth with great pains, and dies in Childhood.
3. It is to be noted, if this line being in the Plain of *Mars*, there be in it any stars, they signify Quarrels picked out of lightness of Heart, and denote the man Furious, Audacious, alwaies ready to quarrel and fight. But if there be a star in this line looking towards the Brawn of the Hand, it signifies a person subject to Theft, Robbery, Fraud and other ill actions.
4. When this line begins without any breaking at the Hand-wrist, it signifies a quieter old age, honest without trouble; It denotes also Glory, Prudence, Wisdom, and much Wealth which shall be liberally employed.
5. If this line be forked towards the Table-line, it denotes a person very active in all affairs and actions. It signifies also much ingenuity in Mercurial Secrets, whence shall arise to him some satisfaction and Pleasure.

6. When in the extremity, in the middle of the field of *Mars*, there is this Character made after this fashion, it signifies Honours, Dignities, Riches; but if there be but one half of this Figure, it signifies the contrary.



7. If there be one of our sacred letters in the extremity of this line of the Head, as if it be the *A* of *Aries*, it signifies Riches and Honours; if it be that of *Aquarius*, it signifies Adversity; Poverty; if it be *C. L.* so that it be of *Cancer* or *Leo*, they signify good; but if it be of *Capricorn* or *Libra*, it is ill and misfortune; the *S.* of *Sagittary*

is good; that of *Scorpio* ill; the *P.* of *Pisces* good; the *G.* of *Gemini* ill; the *T.* of *Taurus* is good; for crosses hereabout are good; they signifie a good soul, and that the person is devout and pious, having the fear of God before his eyes. There are some, who according to these sacred Letters, when they begin a journey, are curious to know the names of the first they meet, that by the Capital letter thereof they may guess the good or ill of the journey; that is, whether it shall be fortunate or not; which thing I have observed my self, and it hath happened according to expectation. If therefore (that I may disclose to thee this Secret) when thou goest in the morning out of thy house, thou meetest one whose name shall begin with either of the five Vowels, *A. E. I. O. U.* it signifies a good Voyage. For these letters are referred to the five principal Planets, which are good and benign; if it begin with *L.* and *B.* thou shalt perform the Affair which is the occasion of thy Journey; if with *C. D. T.* thou shalt be in danger; if with *S. N. R.* thou shalt find great delay in thy Affairs; if by *F. G.* thy affairs will go against thee; if the name of him that is met, begin with *M. P. R.* thou shalt have all satisfaction that may be of thy journey. Behold what hath been observed by the Ancients and my self; all which I have found very true, and that happens through the relation which there is to our sacred letters which are themselves referred to the signs of the Zodiack and the Planets. Now let us see an Abridgement of our Rules.

Observations
on the Capital
letter of the
name of the
first person you
meet in the
morning.

THE TABLE.

If our line of the Head make a Triangle with the line of the Liver and that of the Heart, it signifies } } *Ingenuity, good Fortune, great Riches, a happy Life, and a quiet Old age.*

If the Angle be obtuse; it signifies } } *An ill nature, hard Recovery after a Disease, and weakness of nature.*

If this line of the Head be short, it signifies } } *Folly, Prodigality, Beggery, Lying, shortness of Life.*

If it be flarry towards the Plain of Mars, it signifies } } *Boldness, Courage, Promptitude, Stoutness, Rashness.*



CHAP. XIX.

Of the Plain of Mars, and Mount of the Moon.

WEE allow to *Mars* all that space within the Triangle, which is made by the line of the Liver, that of the Head, and that of *Saturn*; and we call that place the Plain of *Mars*; not the Mount, as some would have it; and because this place is the strongest place of the Hand, it is attributed to *Mars*, as being the Palm; and this Planet being one of the most powerful, of a hot and dry nature, of a fiery and Cholerick Complexion, which things are discovered in this Plain of *Mars*. As for the place which the *Moon* hath in the Hand, it is between the Valley of *Mars*, and the hand-wrist, and that place we call the brawn of the Hand, or Hypothear: and of these two places we shall give these Aphorisms and Canons.

of

Of the Plain of Mars

The Plain of
Mars

1. **I**F it happen in the Plain of *Mars*, that the Sister of the Line of Life be clear, and well proportioned, not too long, it is observed the person will be very fortunate in Martial Exercises, and that he shall come to Honourable employments in the Wars; it denotes also Honour and Courage.
2. If this Plain of *Mars* be hollow, and that the Lines therein be oblique and crooked, it signifies Death in Combates and Conflicts, or some great wound in the Head, or that the party shall receive some loosnings, or Dislocations of members, by falls from an Horse back, or from Precipices.
3. When the line of *Saturn* descends into this Plain, it signifies Prisons, Captivity and Slavery which shall happen in War by falling into the enemies Hands, and great afflictions shall ensue upon such misfortunes.
4. When the lines within the Plain of *Mars* are long, beginning at the Hand-wrist, and going towards the Brawn of the Hand, it signifies much Travel in relation to Arms, a restless life, that the party cannot rest but in Arms, nor live but in the Alarms and hazards of *Mars*.
5. When the Sister line of the line of Life is short in this Plain of *Mars*, it signifies Misfortune in War, Audaciousness, Avarice, Deceit, Theft, Unfaithfulness, Idleness, Boasting, Shamelessness, Sedition, Suspicion, Impatience, Murder, Vainglory, Choller, Folly and Treachery.
6. When in this Plain there are in the middle of the Triangle other little Triangles, if they are towards the Handwrist, they signify Duels, which shall cause to the party Shame, and sometimes loss of life; if they are towards the Table-line, or the line of the Stomack, it signifies Victory and Honour; Few Rusticks have such Triangles, a thing I have much observed.
7. When there are in this Plain one cross or more, it signifies the person shall go to the Wars for the Defence of his Religion, and that he shall thereby gain renown, and be rewarded with the Honours of the Church. If those crosses are towards the line of the Head, it denotes the party shall not be much fortunate, neither by Arms nor otherwise.
8. When there are Stars in this Plain, it signifies Poverty, Misfortune by the War, and danger to be Assassinated, having many open and secret Enemies, which he hath raised to himself by speaking too freely; which I have clearly found true.

The Judgements of the Place of the Moon.

The Moons
position con-
sidered.

1. **T**HE Lines being pale, and enclining to black in this *Lunar* Region, denote the person shall be Unfortunate, both in his Journies, Negotiations, Commerce, and in his Politique Affairs.
2. The same lines being well proportioned, distinct, and well coloured, signifie the contrary to the foregoing rule; and further, that he that hath them so qualified, shall be Fortunate in strange Countries, and in his Ambassages. The woman shall have happy Deliveries, and shall bear many Children.
3. If there be a circumference, or roundness upon this Mount of the *Moon*, according to *Indagine*, it signifies the loss of an Eye; but I say it rather signifies, that the party, soon after the appearance of it, shall fall into a great Sickness, as the Falling sickness, Palsie, Apoplexy, Epilepsie or other Disease whereof one falls; which thing I have observed in some, who before they had these marks, were not subject to those things.
4. When Stars appear in this place of the *Moon*, it shews the person is in the design of some great Treachery, and that he is ready to accomplish it; the Stars in this place signifie nothing but a person wicked, Infamous, Perfidious, Contumelious, Dissembling; briefly, unfit for to be conversed withall.

5. If there be Crosses, it is the contrary of the fore-going Rule; moreover it signifies much Devotion, which is not fained, but sound, but it promises little Health; he that hath five of them is alwaies sickly. It is to be observed, that when he is near death, or the year that he shall die, one of the five Crosses shall vanish away; and the greatest age of him that hath the five Crosses, is twenty eight, which are four Climacterical Degrees, and in the beginning of the third Alfridary, when the *Moon* goes out of it, which ought to be well observed by the Physicians.

CHAP. XX.

Of the Triangle, and Quadrangle of the Hand.

HOWEVER we have spoken of the Triangle, in treating of the Plain of *Mars*, which is compassed in, and environed by the said Triangle, I have thought it fit nevertheless to bestow this Chapter upon it and the Quadrangle, since they have significations and judgements particular to them, and different from those of the Plain of *Mars*; and though I have described it before, and also represented the Triangle, I shall not stick to represent it also here.

This Triangle then is made in the Hand, by the means of three Lines, *viz.* that of Life, the middle Natural Line, and that of the Head; they are so disposed, that they represent the form of a Triangle, and there are three Angles, the first whereof is made by the Line of Life (some say that of *Saturn*) but I shall follow the common opinion in this description: I will therefore, as to this particular, observe the Line of Life, although in treating before of the Triangle, I took that of *Saturn*; but it was because of the Plain of *Mars*, which is enclosed by that Line, and not for to exclude that of Life out of this Triangle: The Line of Life therefore, and the middle Natural Line make the first Angle, which is called the highest or supream Angle: the second ariseth from the joyning together of the Line of the Head, and the middle Natural Line, which in the right Hand is called the left Angle, and in the left Hand the right Angle, which is to be much considered; though the Antients and the Moderns have neglected it, calling it the sinister Angle, without any consideration had of the Hands: The third Angle is made towards the Hand-wrist, and is made of the Lines of the Head, Life and the Stomach, and that Angle we shall call the lowest; So these three Angles make our Triangle.

The Quadrangle is a space so called, which is between the Table-line, the middle Natural, that of the *Sun* and that of *Saturn*, where there are four Angles. Of these two, (*viz.* the Triangle and the Quadrangle, we shall draw these Rules and Judgements,

The judgements of the Triangle.

1. **I**F the Angles of our Triangle be equal, and the veins well coloured and straight, it signifies a good Nature both as to mind and body, as also much health, good Reputation, and a long and happy life, not thwarted with Afflictions. Rules of the Triangle.
2. When in the Angles of our Triangle the Lines or Veins seem to be obscure and unequal, and the Triangular form deformed; it denotes a Rustick, unmannerly, Dull person, one that understands an Ass better then a Man, of a mind altogether incapable, though his Physiognomy be good and fair enough, and well proportioned, and enclining to Laughter.
3. When the Triangle is of a decent form, fair and apparent, it signifies Felicity, Prosperity, abundance of Wealth both spiritual and temporal; but there will be some difficulty to preserve them, as being subject to envy.
4. When the Triangle is spacious and large, it speaks Liberality, Magnificence, and

and Courage, being little and narrow; it signifies Avarice, Niggardlines, Fear, Suspectfulness, and Poverty, &c.

5. If this Triangle be quite wanting in the Hand of a man, that is to say, if there be no form of it, some of the Lines being wanting, it portends all things evil, as a double minded man, a Lyar, inconstant, a short life and much sickness.

6. If the right Angle, which is between the Lines of the Head and the Stomach, not far from the Brawn of the Hand, be decent and well formed, it signifies a good understanding, and a strong memory, which I observed in some to whom I gave the secret of local and artificial memory, who by the assistance thereof do wonders.

7. When this right Angle is little and sharp, the person is provident, sparing, and desirous to heap up Riches; but if to be this Angle is obscure and thick, it signifies Ignorance, Incapability, and a slowness in all resolutions.

8. When the left Angle is pointed, it signifies Loquacity, Sophistry, and a person maliciously industrious, and one that shall take great pleasure in deceiving, and doing some small Knaveries and Cheats.

9. When there is a brawniness in the middle of this Triangle, it denotes a man wrathful, crafty, one ready to argue and quarrel with every one, and takes a great pleasure in Quarrels and disputations.

10. If there be a certain redness at the extremities of the Angles, it denotes Envy, Infidiation, a man given to ill speaking, a Sycophant and a Parasite.

11. If in the hand of a woman there be a Star within the Triangle, she is an Adulteress, impudent, prostitutes her self publickly; and her End will be sad and fatal: nay let her beware the place of Execution. But when this star is hairy, like a Comet, the woman that hath it shall have four Husbands before she dye, if the foresaid mark happen in her youth.

12. When there are four lines in the Triangle, in the forme of a cross, in the high Angle, it signifies an envious person, a Detractor, and an ill Report, grounded on a suspicion of Theft.

13. If a Star appear about the right Angle of the Hand of a man, it denotes him perfidious, turbulent, a Deceiver, an Evil-speaker, a Detractor, a Thief, given to Rapine, who seeks out all means to enrich himself by all Inventions and waies, just and unjust. I have observed it in many.

14. When in the left hand of a man, at the right Angle, which looks towards the mount of Mercury, upon the Angle, or near it, there be three little parallel lines, they demonstrate a great vivacity of spirit: and he that hath it, is infallibly given to the Study of Chymistry, and will arrive to the perfect Knowledge of its Secrets. This number of Three hath had great affinity and Apalogy in that Art; for every thing in it almost is done by Three, and by three times Three, as the separation of the pure from the impure, which is effected by Calcination, Sublimation, Reverberation, Circulation, Putrefaction, Digestion, Distillation, Cohabitation and Fixation. So he that would harden *Insipiter*, he casts it three times into a water composed of whites of Eggs and stone-Allome Distilled per *Alembic. Venus* her self is whitened and made almost passable, and is cast three times into a water made of Sublimate, Salt-peeter, Mineral Salt, Arsenick, white Tartar. To be short, the most perfect work of this Art, according to *Arnald de Villeneuve*, is effected by Three, according to these Verses:

*Maria mira sonat, breviter quæ talia sonat,
Gummi cum binis fugitivum fugit in imis,
Horis in trinis tria vincula fortia finis:
Maria lux raræ legem ligat in tribus horis,
Filia Platonis consortia jungit amoris;
Gaudet massata quando tria sunt sociata.*

So then, this Triangle being fair and well proportioned, signifies all things good, and a great vivacity of spirit; So much shall suffice for the Triangle; now will I direct my speech to the Quadrangle.

The

The Rules of the Quadrangle.

1. **W**hen the Quadrangle is broad, and well proportioned in its quadrature, it signifies a liberal and courageous person, who aspires to, and will attain the highest Dignities through his Noble and Liberal Heart.
2. When the incisions, or lines which make the Quadrangle, are lively and well coloured, as it were ruddy; they represent a person extremely Rational, who impartially observes equity, and carries himself very prudently, and hath a great Reputation of Honesty towards all men.
3. He or she that hath the Quadrangle little and narrow, is a person extremely Covetous, Cruel, Furious, and in all actions incompassionate; and if the hands of him that hath such a Quadrangle naturally (and not by accident) do tremble, he is quarrelsome, Mischievous, and a Drunkard, yet a Deceiver, and given to Rapine and covetousness.
4. If there be a star in the middle of the Quadrangle, it denotes the person a lover of equity and vertue, and that he shall arrive to those Honours, Dignities and Offices whereof he shall be worthy and capable.
5. When there is in the Quadrangle a cross, or more, and that they be very apparent, they signifie Devotion, Piety, Pilgrimage, and much change of place where there shall be profit and advantage; but if these crosses are crooked, or thwart they signifie the contrary of what hath been said.
6. If upon the Table-line, which makes the upper side of the Quadrangle, there be a star, it denotes Courage, Justice, a free Conversation, and a good Conscience; and he that hath this star, may through too great liberality and goodness fall into Poverty, and want the goods of Fortune, who will yet soon raise him again, and he shall recover the favour of great men which he had in his former estate.
7. If this star appears upon the line of *Saturn*, which also makes one side of this Quadrangle, and looks towards the mount of *Venus*, it denotes a man much given to women, and such as by their means becomes Scandalous; and decrease in Fortune; if this star be on the line of the Stomach, it signifies Diseases, Poverty, and misfortune in all sort of negotiations; if it be on the line of the *Sun*, the signification is contrary to that of the line of the Stomach.

It is to be noted, that upon every line which makes the Quadrangle, there may happen incisions or cuts, to the number of seven; though sometimes there may be but one, two, or three, &c. to the numbers aforesaid, and on every side the same number of seven; which happens but seldome, but many times one or two, according to the approaching accidents: These four times seven, which makes twenty eight, represent unto us the twenty eight Houses of the *Moon*, their Intelligences, Properties and Predictions, which are infallible, as I have found true by experience; I shall put them here for a last Rule, and instead of a Table, which I think the more worthy to be observed, because it is an Abridgement or Epitome of the true Magick and Astrologie necessary for Physicians, if they would know whether Diseases be mortal or not, according to the daies which they take, and the House wherein the *Moon* was at that time, and the Intelligence which governed her, all which being referred to the Hebrew Cabalistical Letters.

THE TABLE.

The seven Incisions or Cuts that may happen upon the TABLE LINE.

	Houfes.	Intelligences.	Predictions.	
1	<i>Alnath</i> √	<i>Geniel</i>	The Ruin of his enemie.	8
2	<i>Albothan</i> √	<i>Enediel</i>	Reconciliation, a short Sicknefs.	3
3	<i>Athoraye</i> √	<i>Amixiel</i>	Prosperity, good Fortune.	3
4	<i>Aldebaran</i> ∝	<i>Azariel</i>	Enmity, Revenge, Deceit.	7
5	<i>Alchataya</i> ∝	<i>Gabiel</i>	The favour of great persons.	7
6	<i>Alchaia</i> II	<i>Dirachiel</i>	Fortunate Love and Marriage.	1
7	<i>Alarzah</i> II	<i>Scheliel</i>	Good for to acquire Riches.	3

The seven incisions of the Line of the Sun, and their Significations, which Line makes up one side of our Quadrangle.

	The Houses of the Moon.	Intelligences.	Significations.	
1	<i>Alnaza</i> ☿	<i>Amaidiel</i>	Victory to him that undertakes the Combate.	7
2	<i>Alcharph</i> ☿	<i>Barbiel</i>	A mortal Sicknefs.	10
3	<i>Ageph</i> ♀	<i>Ardefiel</i>	Riches, happy Deliveries.	3
4	<i>Ardaph</i> ♀	<i>Neciel</i>	Reverence and Fear, Death.	3
5	<i>Alzarpha</i> ♀	<i>Abdizicel</i>	Separation of Friendship.	7
6	<i>Alhayre</i> ♀	<i>Zaxeniel</i>	Peace and conjugall Unity.	10
7	<i>Achureth</i> ♀	<i>Ergediel</i>	Divorce.	3

The

The seven Incisions of the Line of the *Stomach*, which Represent the Seven daies of the Full *Moon*, and their significations.

	The Houses of the <i>Moon</i> .	Intelligences.	Predictions.	
1	<i>Algarpha</i> ☿	<i>Ataniel</i>	Obtaining of Friends.	☿
2	<i>Azubene</i> ♀	<i>Azeriel</i>	Gain by Merchandise.	♀
3	<i>Alchil</i> ♄	<i>Adriel</i>	Theft, Robberies.	♄
4	<i>Altob</i> ♄	<i>Egibel</i>	Sicknesses, Death.	♄
5	<i>Allatha</i> ♄	<i>Amatuel</i>	Health recovered.	♄
6	<i>Abanabaya</i> ♄	<i>Kyriel</i>	Hunting.	♄
7	<i>Alberdach</i> ♄	<i>Bethuel</i>	Calamity and Affliction.	♄

The seven Lines or incisions of the Line of *Saturn*, which Line represents the last Quarter of the *MOON*.

	The Houses of the <i>Moon</i> .	Intelligences.	Significations.	
1	<i>Zobelhotach</i> ♄	<i>Geliel</i>	Flight and Banishment.	♄
2	<i>Zobrach</i> ♄	<i>Requiel</i>	Destruction and misery.	♄
3	<i>Sadubath</i> ♄	<i>Abrinel</i>	Fruitfulness of all things.	♄
4	<i>Saladachia</i> ♄	<i>Aziel</i>	Affluence and Prosperity.	♄
5	<i>Alpharg</i> ♄	<i>Tagriel</i>	A desire accomplished with doubt.	♄
6	<i>Alchyya</i> ♄	<i>Alheniel</i>	Sickness and certain Death.	♄
7	<i>Albocham</i> ♄	<i>Amnixiel</i>	Pains, and then Death.	♄

L 2

Here

Here are two things to be noted ; the first, that in the lines of the *Sun* and *Saturn*, the incisions which are above, are the first numbers, as one, two, three ; that which is in, the middle is four, and those below five, six seven.

The second thing is, that in the Table-line, and that of the Liver, the first incisions begin towards the mounts of *Saturn* and *Venus* ; as for the line of the Liver, towards the mount of *Venus*, and for the Table-line, towards the mount of *Saturn* ; having observed that, you may easily know the predictions of each of the incisions and cuts.



C H A P. XXI.

Of the Mounts of the Hands, and their Predictions.

The mounts of
the hands and
fingers.

The Beauty of the Hand consists in the five fingers, in their ligaments, proportions and nails, and every finger is referred, as we said before in the Description of the Hands, to the Planets. Now at the root of each finger there is a little rising, the which we call the mounts of the Planets, or the Tubernacles to which they are referred ; as that which is under the Thumb, which is attributed to *Venus* ; and called the mount of *Venus*, with which we will begin this Discourse.

The mount of
Venus, con-
sidered in ten
particular A-
phorisms.

This mount or rising begins at the Wrist, and is enclosed by the line of Life, which ends between the Thumb and the Fore-finger, all this enclosed space is commonly called the soft of the Thumb ; from the said mount we draw these Rules following, besides those observations which we have made upon our Chiromantique hands which are exhibited in the work.

1. When this mount is fair, pretty ruddy, having few incisions or cuts, or if there be, if they be clear and distinct, they signify the man or woman very amorous, and desirous of the act of generation, as also delighting in Dancing, Playes, Musick, and all manner of pleasure.

2. If there be in the middle of this mount a star, clear and apparent, well formed, it signifies the party shall be fortunate in Love, and that he shall receive satisfaction from all his amorous pursuits.

3. He that hath hair upon this mount, or upon the thumb, or many cuttings, is rustic, uncivil, slovenly, and of little understanding.

4. If there be a Cross near the first joynt of the thumb, it signifies in that place Adultery, Lust, Incest, and all the lewd and abominable actions, as to that sin.

5. When there is a line in the upper joynt or ligament, that thwarts the first joynt, and comes towards the line of Life, it signifies a violent death that shall happen through fornication, nay I will say it may be about the day of Marriage, or soon after.

If a woman hath such a line, we shall find that she shall perish by some incestuous act ; for, whatever *Indagine* saith of it, this cut is never good, and I have observed it in many. I grant that it denotes Riches, but there shall attend them dishonour, and a woful and rueful end.

6. When there are three or four cuttings under the first joynt of the thumb, if they be broad, they signify Riches by Marriage which shall happen in youth ; but if the lines be above the said joynt, the said Honours and Riches will happen when the party is more aged ; and if these incisions or cuts are nearer the second joynt then the first, it shall happen in old age, and upon a third Marriage ; which I have observed to have fallen out in many.

7. If a woman hath incisions, or cross-lines on the out-side of the thumb, near the nail, it is a sign she is mischeivous, crafty, deceitful ; and wife is he or she that shall avoid her company.

8. When a woman hath an O. (which is one of our sacred Letters) in the middle

of

of the mount of *Venus*, it denotes her a Strumpet, prostituting her body to all, yet never satisfied.

9. When there are two or three crosses on the first joynt of the thumb near the mount of *Venus*, especially in women, it signifies they are litigious, hard to please, contentious, disloyal, perfidious, evil-speakers, and great Talkers and Scoffers. But if these three crosses are near the second joynt, it denotes Wisdom, Humility, Devotion, Piety, and an ardent Zeal towards God and Religion.

10. When there are incisions, lines or stars near the upper joynt, it signifies to a woman that she shall be Married young: but she shall not be very fortunate: nay, she is in danger to be killed by her Husband. If there be a star near the nail, and that it appears afterward that the woman is past thirty, it denotes a great jealousy, which shall make her most furious; nay, a desire to kill her own Husband.

Of the Mount of *Iupiter*.

The mount of *Iupiter* is under the root of the fore-finger, which in Chiromancy we call the finger of *Iupiter*; which mount is limited on the one side by the line of *Saturn*: on the other, or below, by the line of Life. From this mount and the finger we shall draw these Aphorisms.

The mount of *Iupiter* judged in ten particulars.

1. If upon this mount of *Iupiter* there be a cross or two, they signifie Honours, Dignities, Authority, the Favour of Kings and Princes, Fortune by Marriage, with much Loyalty. If the cross be near the first joynt of the finger, if it be towards the out-side of the finger, between the extremity of the line of Life, it signifies Ecclesiastical Honours, Dignities, and Means, nay the chiefeft Prelacies.

2. When there are four or five lines between the first and second joynt in the form of a gridiron, it signifies some displeasures that shall happen by the means of a great Lady; nay, there may be danger of Life.

3. If there be a star upon this mount of *Iupiter*, it signifies Disgrace, Infamy, loss of some Office or Dignity, through Cowardise, or some Error maliciously committed and voluntarily. But if there be two stars, they signifie the quite contrary.

4. When there arises a line out of the Table-line, that shall cut the mount of *Iupiter*, it signifies a sodain and violent death. It must be carefully observed in which joynt it is to be found: for having reference to the three Moneths of the Spring questionless that death will happen in the Moneth where that line endeth, wherein there ought to be a very punctual observation.

5. If upon this mount there be a figure like a Lozange, and that a line pass through the middle of it, it signifies Felicity, an irreproveable life, Honesty, an honourable Old age, and a consummation of Prosperity, Honours and Wealth.

6. When a woman hath two or three lines between the second and third joynt; if they be red, and fair, they denote the woman to be ingenious, very jovial, but she is in danger to dye in Childbed.

7. If upon the first joynt of the fore-finger of a woman, there appears a star, it denotes her shame-fac'd, chaste, bashful, and honest. If there be a star on the second joynt, the women when she is five and thirty years of age, shall come to some great Dignity. If she be a Religious woman, she shall obtain the chiefeft honours and offices as to be Priores or Abbesses.

8. When near the first joynt of the fore-finger there be two equal lines, of the same bigness, they signifie Goodness, Strength, Vertue, and a noble and vertuous Courage.

9. In the same joynt, if in the hand of a woman there be parallel lines, they preface many Children, but more Males then Females.

10. When between the two first joynts of the fore-finger there is the form of the Character of *Iupiter*, noted thus by the Astrologers II , it prefaces that great Riches and possession shall fall by Inheritance, and by the death of near Kinsfolk, which he shall possess with all joy and content. But if the said mark be in the extremity of the finger, it signifies suits of Law and quarrels against his nearest kindred, with much displeasure

displeasure and misfortune. If this Character be upon the mount of *Jupiter*, it signifies great Honours. Nay, I say, that if it begins to appear about the age of Twenty, it denotes Royalty, Principality, or other great Dignities, to every one according to his extraction, or rather more.

Of the Mount of Saturn.

The mount of Saturn considered under ten denominations.

THe middle finger (as we have said elsewhere) is dedicated to *Saturn*, and is thence called the finger of *Saturn*; and the swelling that is under it, is called the mount of *Saturn*: which mount is environed by the lines of *Saturn*, the *Sun*, and the Table-Line.

From the first joynt of the said finger, and from the finger it self, and from the marks we find upon the said mount, we shall draw these Rules and Canons.

1. When the mount of *Saturn* is full and manifest, without wrinkles or incisions, it denotes the person simple, weak, having no craft or deceit, but industrious in Domesticall affairs, employing himself according to the capacity of his mind, and strength of his body.

2. If there be upon this mount a line that begins at the first joynt of the middle finger, and that the said line be thwarted by two other little lines, like the form of a double Cross: it denotes Prisons, Captivities, Slavery, it may be among the Turks, and that the party shall be put in, and reduced to the Chain; but if there be but one Cross, it signifies the quite contrary.

3. If from the Table-line there issue a line reaching to the mount of *Saturn*, and separating it, it signifies the person to be in great Anxiety, that he is much in care and disquiet, for to provide for this life, and yet that he is alwaies poor and in want.

4. When a woman hath on the first joynt five or six lines ascending towards the second joynt, or though he should have to the number of eight, it signifies so many Male Children which she shall have without any daughters between; but these Boyes shall be for the most part unfortunate, and all poor, and as it were the dregs of the People, living miserably.

5. If a man hath a star in this first joynt, it is certain he shall be assassinated, or murdered; which saith a Famous French Author; "*I have known the truth of this to my great grief; for it happened to a Gentleman that was my good Friend, who was murdered in his own Wood the 24. of July 1623. He had such a mark or star, and I warned him that he was in danger of such a woful Death. I gave him that notice about the 20. of February the same year 1623.*"

6. Those which have many lines upon this mount, are subject to Penury, Necessity, Beggery, Panick Fears in all their affairs, small Imprisonments for civil Debts, and that procured through the circumventions and devices of some subtil and malicious persons.

7. If there appear two lines (after the age of Thirty) upon the mount of *Saturn*, and that they be unequal, let the Party, if he know the state of his own affairs, desist, and convey himself away; for he may assure himself otherwise of a shameful death at the publick place of Execution; and his Offence is Coining, or some other act of High Treason. If it be an Ecclesiastical Person that hath these lines, they signifie to him perpetual imprisonment, forfeiture of his Benefices, with infamy and shame, because of Rapes and incests.

8. When from the second to the third joynt there are three lines, whereof two are across, to a woman it is a great mark of infamy, and that she shall be put in Prison, and be Reputed a Strumpet; shall be in danger of her life, if she scape not with the Whip. To a man also tis a certain note of Infamy very foul, as the whip, Shackles, or Banishment.

9. When from the Plain of *Mars*, or haply lower from the wrist, there issues a Line, half apparent, passing through this mount of *Saturn*, and ending on some one of the joynts of the middle finger, it shews that some great Affliction or Imprisonment shall happen in one of the three months of Winter, where that Line ends; for if it be in the first joynt, tis *Pisces*, which is the month of *February*; if on the se-

cond, tis in *January*; if on the third, tis in *December*, as may be seen before, the first having *Pisces*, the second *Aquarius*, the third *Capricorn*.

10. When on the side of the Nail of this finger there are stars or crosses, whether it be on the right or left Hand, the Stars signifie imprisonment for some matters of State, or of great consequence. The Crosses signifie death for Religion; and there have been few Martyrs who have not had this Cross. The Cross in all places doth not signifie felicity; which the Student of Chiromancy ought to take notice of; It is not only my Opinion, but also of some of the Ancients; *Crux in omnibus locis non semper bonitatem naturæ significantis retinet, sed interdum malitosam qualitatem inducit, &c.* says a modern Chiromancer. That is the Reason that a Cross in this place signifies death in a place of publique execution, yet honourable, as being for defence of some Religion or Doctrine that a man hath sworn to, and that a mans own honour obliges him to maintain, and to dye for the maintenance thereof.

*For never shame the just mans death attends:
And he who dyes for Science, wisely ends.*

Of the Mount of the Sun.

THIS rising or swelling lies under the finger which is commonly called the Ring-finger, attributed to the *Sun*, as we have described it before; which mount is limited on one side by the line of the *Sun*, on the other side by the mount of *Mercury*; at one end by the first joynt of the Ring-finger, and at the other end by the Table-line.

The mount of the *Sun* explained in eleven Aphorisms.

Of the predictions of the said mount we give these Rules.

1. If there be some lines beginning at the first joynt of the Ring-finger, stretching it towards the Table-line, wherein if there be no interfections or cuttings, they signifie goodness, a subtile wit, that devotes it self to many Sciences and Disciplines, yet arrogant and full of an importunate Talkativeness; and by the means of his loquacious Insinuations, he shall arrive to great Riches, with Relation to Kings, Princes, and great Persons.

2. But if these small lines be crooked, having divers sections or cuts, they signifie the contrary of the fore-going Rule, and further great Penury and Poverty with Infamy, and some great Danger that shall cause Beggery.

3. When there is a Cross upon this mount, it denotes that the Party is an Idolater in his Money and Riches, and will not take any benefit of them, so much is he afraid to diminish them, and hath no other care then how to grow Richer.

4. If a woman hath such a Cross, it signifies that she shall raise her a great fortune by the use of her body; if she be fair, she shall allure many young men, and shall enrich her self by their Ruin, being of a neat spirit, cautious and covetous. To be short, she that hath it, is an assured Strumpet; If she be not handsome, she will be a Band, and shall debauch many Wenches by her flatteries, counterfeiting simplicity and devotion; nay many times going to Lectures and places of Devotion, and will there do the business.

5. When some small lines begin at the line of Fortune, and ascend towards the joynt of the Ring-finger. if they be parallel, and joyn not, they signifie felicity, with much imaginary satisfaction, as some Offices or Dignities, to which the Party shall aspire, and pursue, but all in vain. I have observed it in many, whom I would name, but that Civility forbids me, many of them being persons of good quality, but having that disease of the mind, which is nourished by the wind of Hope, and makes them believe themselves already possessed of those Charges and Dignities, which are but promised them. It is in this Rule that *Indagines* and *Moldenairus* have been much mistaken, promising to those that had such lines and signs, all Dignities and Riches. The truth is, *Moldenairus* could not but be mistaken, if *Indagines* was; for he hath not said any thing, nor given any Rules of his own Invention, but taken and stollen all from *Indagines*, which *Goolenius* hath done as well.

6. When there are certain lines between the first and second joynt, if they be straight and parallel, they signifie a good Nature, and that the Party by some secret means

means and waies shall enrich himself, as well by commerce as by labour, and raising of Cattle.

7. If between the same joynts there be a cross on the hand of a woman, it signifies she shall be rich by her marriage and her Dowry, and that she shall be much honoured; but if at twenty she be not married, and have this Cross, it denotes that that Mayd will not be married, but shall be a Nunne, or live in continency, Chastity and great Devotion.

8. If these Lines are from the second to the third joynt, they signifie Honours, but attended with Poverty; and that the man is esteemed for some good parts he hath, but is unfortunate.

9. When upon the last joynt there is the form of a star, or cross, it denotes the man Rich by Patrimony and Successions, but extreemly unfortunate; nay, so as that he should seem he were born for no other end then to lye in Prison, and to be turmoild in his affairs.

10. If above the third joynt, towards the end of the finger (or as I shall call it hereafter the mount or rising of the Naylor) there be certain Lines, they signifie Business, Necessity, Poverty; and he that hath such lines, most commonly applies himself to some secret Arts, and ruines himself thereby, as I have my self observed; they are very liberal of their words, but the best part of them are vain and unprofitable.

11. When there issues one only Line from the Table-Line, towards the Joynts of the Ring-finger, tis a sign of Riches which shall happen by succession in the moneth that the Lines end in. This finger represents us to the Summer; the first joynt is *Virgo*, which is the sign into which the *Sun* enters in *August*; if the Line ends in that joynt, it is in that moneth that the Inheritance shall fall; if it ends in the second, it shall be in *July*; for the sign is *Leo*; if in the third, it shall be in *June*; for *Cancer* is upon that joynt.

Of the Mount of Mercury.

The mount of Mercury in nine particulars explained.

WEE attribute to *Mercury* the little finger, commonly called the Ear-finger; and the swelling under it, is called the mount of *Mercury*, which hath on the one side the Line of the *Sun*, on the other the outer part of the Hand which looks towards the place of the *Moon*; at one end there is the first joynt, and at the other the beginning of the Table-Line, or the Line of Fortune. From the Speculation of this mount we draw these Aphorisms.

1. This mount being well proportioned, of a decent height, and well coloured, signifies Constancy and Perseverance in grave matters, all foolish love being banished from the spirit of him that hath such things; but he is a great Observer of Chastity, and a lover of the Sciences, whereby he shall come to some dignity.

2. When this mount is half filled with Lines which are unlike and unequal, but straight the Party is of a docile nature, Fortunate, a Fornicator, Faithful, nor given much to Lying, a lover of new Sects, a hater of Superstitions, and new and external Ceremonies, a Jeerer of certain Disciplines, not beleiving any thing of them; he shall study the secret and obscure Sciences but shall not attain to them; for his Fortune is not limited, nor advanced by those Sciences.

3. When upon this mount there are certain Lines issuing from the root of the little finger, if they be crooked, it denotes that the Party shall never attain those Sciences which he pretends to, but shall be more apt to Rob and deceive his Neighbour.

4. If there be upon the mount certain Lines which come from without the hand, and reach directly to the *Sun*-Line; they denote the person given to Lying, and hath no other then fained knowledge, wherewith he abuses every one by vain promises, and especially as to secret things: If these Lines are crooked, he shall commit some Felonious Act, deceiving people under pretence of Knowledge. To be short, he that hath such a thing, deserves to be a *Scoggin*, an *Ulespiegle*, for he knows all the Tricks of Knavery.

5. If upon this mount there be one of our sacred Letters, as the *A.* of *Aries*, it signifies Riches acquired by Learning; if it be that of *Aquarius*, it is the contrary, through Ignorance. When the *C.* of *Cancer* is there, it denotes the Knowledge of Alchimy

chimy and Chimistry; if that of *Capricorn*, it is the falsification of those Sciences, and an ignominious death.

6. If in the first joynt of this finger there be the letter, or Character of *Jupiter*, which is thus Λ ; it denotes a knowledge full of vanity and arrogance, which consists more in pretence then any thing else; and he that hath those Lines, thinks himself some holy Father, or some great Rhetorician.

7. If in the second joynt there be a C. or the Greek χ , it denotes the person very inconstant, learned, and yet a fool, credulous and subject to all passions.

8. If in either of the joynts there be a cross, it denotes the person to be without any Religion, living in all without any great affection to any, though he may seem to retain some of that he received from his mother, yet without any great earnestness, believing that God delights to be served divers ways, so that no other then himself have the glory, and that it be not given to dumb things.

9. When in the third joynt there is a star or a cross, it is an infallible sign of poverty, though the person be learned; he shall be very likely to be deceived and robbed, and he himself shall be subject to theft and deceit.

10. Although some think that the lines which issue from the *Sun*-line, and go to the Table-line, signifies Children, yet it may also be that it signifies a curious mind, given to travel, and that by his subtilty shall be employed in the affairs of Princes, by way of Ambassie or otherwise, for all relates to his Mercuriality. As for the other Mount, supposed or called so, as that of the *Moon* and of *Mars*, I have spoken of them elsewhere; and by the leave of the modern Chiromancers, they were never reckoned among the Mounts by the Ancients; for the one hath been called the place of the *Moon*, the other the plain of *Mars*; therefore I have not put them in this rank or Chapter. Now for the significations of the Nails,



C H A P. XXII.

That the Nails belong to Chiromancy, and not to Physiognomy; and that the Sciences of Onimancy and Coscinomancy, and others, depend of Chiromancy. The significations of the Nails, and their Predictions.

Some of the Ancients would have the Nails to belong to Physiognomy, and have accordingly placed them in their books of Physiognomy, without making any distinction between those of the feet, and those of the hands, though some not very great Students in Chiromancy, when they tell some people their Fortunes, will see their feet as well as their hands, and thence give their judgements, which is a foolish and irrational thing. As for the nails of the feet, my opinion is with

Baptista Porta the *Neopolitan*, that they fall under Physiognomy, and those of the hand under Chiromancy, as the lines of the forehead fall under Metoposcopy; seeing *Chiromancy* (as we have said in its definition) is a divination by looking on the hand, the nails that are contained in it, ought therefore to contribute to these judgements, and ought not to be separated from the body of this Science; but those of the feet not seen at the first sight by the Chiromancer, he refers them to Physiognomy, though there cannot any great significations or judgements be drawn from them, because most commonly there is some deformity, through daily travel, straight shoeing, and the weight which

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they

they sustain, and other accidents which happen to this low part, as being the bottom of the Body.

When we would draw any Judgement from them, we are to observe these things, viz. Whether they are broad, white, narrow, long, oblique, little, round, fleshy, pale, black, yellowish, red, and marked. The Nails were made for the defence and Ornament of the fingers, as being made, as *Gal.* saith *De substantia qua carne est durior, ossa mollior.* But before I enter into my Judgements of them, I will treat first of some secret and divining Sciences which depend of it, as Onimancy, which from them hath its denomination, and is commonly called the Science of the Nails, some call it the observation of the Angel *Uriel*. It is done in this manner; you take a young boy, or a young girl that is a Virgin, and upon the Nail of her Right-hand, or on the hollow or palm of the hand you put some Oyl of Olives; but the Oyl of Wallnuts mingled with Tallow or blacking is better.

I am willing to communicate to the curious Student of this Science, some particularities of it, which are not ordinary nor common. He must therefore know in the first place that the Girl, having the Nail or the Palm rubbed with Oyl, must be turned towards one part of the world, according to the thing that he desires to know: If it be for money, or other things hidden in the earth, if it be required to know where they are, you must turn the face of the Virgin towards the East, where is observed the Angel *Uriel*, which is the chiefest of the Angels which are observed in this Science. If it be to discover some persons that have committed some fault, or if it be for some person that you would know out of affection, you must turn the face of the Child towards the South, where is observed the Angel *Uriel*, which is the second. If it be for a robbery or theft that hath been committed in the night, and it be desired to know the robbers or thieves, and where they have laid the thing stolen, you must turn the Childs face towards the West, and there observe *Asriel*, who is the third *Genius* of this Science. But when a friend is murdered, and that you would know the Murderer, you must turn the Childs face towards the North, and observe the Angel *Gediel*, who is the fourth of this Science. But you must further note, that for to do wonders in this Science, you must cause the Child to repeat the 72 verses of the Psalms of *David* chosen and collected by the Ancient Hebrew Cabalists for their Oracle *ורמיהקום Urin, Thummim*, which was not contrary to this Science, when God had recalled his more particular favours from the Hebrew people for their sins and Idolatry; we find in some of the Rabbies, that towards the end they anointed the stones of the *Ephod*, or pectoral of the High Priests with Oyl, whence hath arisen the Science which the Greeks call *χρυσανθομαντεια*, or *Chrystallomancy*, which hath been exercised among that people, and revered as their Oracles; and from them came these two, *Onimancy*, and *Catoptromancy*. Now these 72 verses are faithfully collected by *Renclin* in the third Book of the Cabalistical Art, and in the Treatise *de verbo mirifico*, where in every verse there is the venerable name of four Letters, and the three lettered name of the 72 Angels, which are referred to the expositive name *Schemhamphoras*, which was hidden in the folds of the lining of the Tippet of the High Priest.

The first of those verses is, *Et tu Domine susceptor meus es, gloria mea, & exaltans caput meum*, which is referred to the first Letter, which is *ו*, and to the first high name, *Vehuiab*.

The second verse, *Et tu Domine ne elongaveris auxilium tuum a me, ad defensionem meam conspice*, which is referred to the second Letter *י*, and to the second name *Iehiel*; so of the rest, which he that is curious will find out in the Books before mentioned.

We find in the writings of some Ancient Rabbies, among others, *Nehemiahides*, that before *David* had composed his *Psalms*, they had no other assistance but this word *Schemhamphoras*, which *Moses* by the Commandment of God put secretly into the lining (as I said before) of the pectoral of the Sacerdotal ornaments, and taught by word of mouth the secret manner of making use of it, with the other principal Mysteries of the Law, to the wise and discreet Elders of the people. Moreover this Ancient Rabby sayes, that that Oracle *Urim* and *Thummim* was the work of God, as well as the Tables of the Commandments, and were all given at the same time

time to *Moses* on Mount *Sinai*. As for *Urim*, it was graven as the sacred names, by vertue whereof the hidden letters appeared, and *Thummim* was that which made them legible; for the spirit of the Priest which was imployed to enquire of the Lord by the means of this Oracle *Urim* and *Thummim*, being enlightned by the *Madrogah*, which is one of the degrees of the holy Spirit, inferiour to the Prophetical Visions, but superiour to that heavenly voice, which they called כְּתוּבָה, *filia vocis*, the daughter of the voice. The Hebrews hold it for certain, that this voice foretold what was to come, issuing from between the two Cherubins of the Propitiatory; and the place where this voice was heard, was called דִּבְחִיר *Debhur*, as much as to say, Oracle, or familiar discourse with God: That reigned, as saith Rabby *Salomon*, from the second Temple till our Lord *Jesus Christ*; the letters which did appear in sight might be compared to *Miztarphoth*, or joyning of words, whereof some sense could be drawn, as when *David* asked God whether he should go up into one of the Cities of *Juda*, they say that thereupon there appeared these three letters יָלַח, which signifie *Go up*: the first, viz. *Y* of that of *Simeon*, the second that of *Levi*, the third of *Juda*, so that all that was but one divine Oracle, which they used in great and urgent affairs, as we read in *Numbers*, *Ante Eleazarum Sacerdotem stabit qui inter-roget pro eo iudicium Urim coram Domino*. And there was none admitted to address themselves to this Oracle, but the King or Magistrate, as may be seen at large in the Jewish *Talmud*, in the Treatise *Massechtah Iomahi*, of the days. From this Oracle and secret communication is sprung this Science of Onimancy; for as the Priest who was ordained to consult, ought not to be polluted, and should for one moneth abstain from the use of his own wife, so the consultation in this Science is to be performed by a Child that is a Virgin, the one upon transparent stones, the other upon a transparent nail, and upon the chrystal or glass of the same quality. In the first Ages of the invention of this Science, it was received by all, and recommended, but time hath cast some suspicion upon it, because some have abused it, adding to it something that was superstitious, and making it too common, and using it in the vilest and most contemptible things; besides that the compendious words of this Science have been altered and changed by some rusticks which would needs be meddling with it. I have bestowed my endeavours in this Science and secret of the Nails, and that the rather, because I would convince a sort of men who will believe nothing, but call all things into question, which comes not within the capacity of their shallow apprehensions, and by that means fall into a damnable Atheism, thinking that Spirits, Genius's and Angels do things more then ordinary, and that in this Science, and others that follow, there are seen things more then natural and ordinary, when they are done by knowing men ingenuously, in the name and fear of God I say this, without any contradiction of the Laws of Christianity, or any violation to the Church of Christ, under the Gospel, of whom by the Grace of God, I have had the happiness to be a known member: In the faith of which I hope I have lived, and in the same I desire to endeavour to live and dye, without either straying from her Ordinances. As for thee curious Student, do what I have said before, and thou shalt see wonders, and particularly by the means of the great names of God; which are 72. Let us now consider *Coscinomancy*: This Science of *Coscinomancy* is practised with a Sack or a Sieve, wherein a pair of Tongs are put into the middle of a Circle, which Tongs the Latins call *Forceps*, and each side of the Tongs is put upon the Nails of the Thumb of two persons which look one upon the other (for because these Tongs or Pincers must be upon the Nails, we attribute this Science to *Chiromancy*) yet some put them upon the Nails of the middle-finger; and when they are thus placed, they call by the name and surname those whom they suspect to be guilty of the theft, or other thing done, and after they have so pronounced them, they say these words, *Dies mies jechet, benedaxet, do-vinima enetemaus*, and then the Sieve shakes and moves, and falls upon him that hath pronounced the name of him that is guilty; if of the two which have been named, there be neither guilty, the Sieve moves not at all. This is it *Pistorius* saith of it: I have seen some who have practised this kind of Divination, but not using these words, but some more familiar, yet did wonders; which proceedings I will never commend, because of the superstition thereof. Above all, there must be great care taken that the Tongs or Shears be placed upon the middle of the Nail, and considered whether it

be round, or good, or long; but if it were mine own, the nail of the middle finger is more fit then that of the thumb. But seeing the Lots were anciently permitted, even in the infancy of the Church, as we read in the Acts of the Apostles, that they cast Lots about the Apostleship of *Iudas*, to know who should have that dignity; *Barnabas*, or *Matthias*: and this custome they had derived from the Greeks and Latines, witness the Homericall and Virgilian Lots; I hope it will be granted me by our Masters in imitation of Antiquity, as also because it was a thing permitted to the Ancient *Gauls*, viz. their hot water and cold, for to discover the Chastity of a man or woman, to allow the Lots of the Sieve without scandal, and such as our Ancestors have exercised, especially in *France*, as *Belott* witnesses in the Reign of *Charle-maign*, and his son *Charles the Bald*, nay in the Church it self without any question, as it may be seen in the French Ancient Rituals, in this manner. When there was a question of some thing, whether it were of Theft, or other matter, they came to accuse them that were suspected guilty of it, to him that knew how to cast the Lot; then two being together, and holding the Sack upon the nail of the thumb, or middle-finger, the Master prayed thus, *Deus qui beatam Susannam de falso crimine liberaisti: Deus qui beatam Teclam de spectaculis liberaisti: Deus qui sanctum Daniele de lacu Leonum liberaisti, & tres pueros de camino ignis ardentis eripuisti, tu libera innocentes & consigna factores, per Dominum nostrum.* That being said, the Master naming the first suspected or accused, said, *N.* by Saint *Peter*, by Saint *Paul* thou hast it; the other answered by Saint *Peter*, &c. he hath not. That being repeated thrice, if the accused had committed the fault, the Sieve turned, if not, it remained steady, without moving at all, and that was a demonstration of the innocency of the accused. All this was anciently derived from the Jews, and *Vadianus* in his Commentaries upon the *Pentateuch*, that the water of probation was but a falsified thing, meerly to frighten the simple, who through fear admire those things they understand not, especially when they are done by those who are their Leaders, and chief Pillars in Religion, who make use of that means to retain them in their duty, and unite them to their Prince, as well by the fear of the Eternal God, as the Magistrate, there being added to this all those secret things, which as *Cicero* saith, depend of the gods. Now the moving or turning of the Sieve, denotes the accused guilty, falling on him, accuseth him, and its immobility his innocence.

So much for this Science.

Alectromancy.

Let us now examine that Science which the Greeks call *Αλεκτρομαντεία* *Alectromancy*, or Divination by a Cock; which depends of the Nails, and consequently of Chiromancy. He therefore that desires to know something, whether it be a Robbery, Theft, or the name of a Successor, or the name of some body in any other Case, must in a good close place make a Circle, which he must equally divide into so many parts as there are letters in the Alphabet. That being done, he must take wheat-corns, which he must put upon every letter, beginning at *A.* and so continuing, saying this Verse, *Ecce enim veritatem, &c.*

It is to be noted, that this is to be done when the *Moon* is in *Aries* or *Leo*, or the *Sun* must be in either of them. The wheat being thus placed, he must take a young Cock or Cock-chicken all white; he must cut off his claws, and cause him to swallow them together, with a little scroul of Parchment, made of a Lambs-skin, wherein shall be these words written, *טְרִי אֶלְרֵבִי*, and holding this little Cock, he must say *O Deus Creator omnium, qui firmamentum pulchritudine stellarum formasti, constituens eas in signa & tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequamur effectum. Amen.*

This prayer ended, in putting the said Cock into the Circle, he must say these two Verses, which are taken out of the Psalms of *David*. *Domine, dilexi decorem domus tue, & locum habitationis tue.* 2. *Domine Deus virtutum, converte nos, & ostende faciem tuam, & salvi erimus.* These two Verses are in the middle of the 72. chosen by the Cabalists, as I have said before, they are just in the middle, having 35. of each side; and it is to be noted that there is nothing in these 72. which is not of some use in the Cabalistical Secret, as an Ancient Rabby affirms.

Now the Cock being thus placed, it must be observed from what letters he eats the grains, and there put others instead of them, because that in some names and words the same letter is used twice or thrice. Having observed or written on a paper these letters,

letters, they must be put together, and he shall find the name of him he desires to know, whatsoever be the occasion. So we read that the Emperour *Valentius* being desirous to know who should succeed him in the Empire, had recourse to this Science. *Zonaras* reports that the Cock eat only the grains which were upon these letters, Θ.Ε.Ω.Δ. for which Reason he caused all those to be kill'd, whose names were *Theodorus*, *Theodosius*, *Theodates*, and *Theodules*: yet he could not hinder but that *Theodosius* the Great was his Successor.

This Science was much practised in the Times of the first Emperours, even in the Church, as well as *Clidomancy*, derived ἀπὸ τῆς κλειδομαντείας, wherefore the Greeks call it κλειδομαντεία, wherein was used a Key, about which there was written the name of him that was suspected of the Theft, or other thing, upon paper: which Key was tyed to a Bible, and all was born up upon the nail of the Ring-finger of a Virgin-girle, who held all hung by a thred, which she had spun for the purpose, and said softly this Verse three times, *Exurge Domine, adjuva nos, & redime nos propter nomen sanctum tuum*. These things being performed, if the Key and Book turned, it was certain that the accused had committed the thing; if there was no turning, it declared him innocent. Some Ancients add thereunto the seven Psalms with the Letanies, and the secret prayers, which were pronounced high, and were formidable because of the repetition of some Hebrew words contained therein, with the names of God. And when they came to pronounce therein the name of him that had committed the Theft, the Key and Book turned; and there was an impression found upon him that was guilty, in the form of a Key, or else he lost an eye; whence came the proverb, *Ex oculo quoque excusso Hodie fur cognoscitur*. This was to be performed when the *Sun* or *Moon* were in *Virgo*.

Clidomancy.

Dactilomancy was performed by Rings put on the nails of the fingers, made when the *Sun* entred *Leo*, and the *Moon* was in *Gemini*; or else the *Sun* being in *Gemini*, and the *Moon* in *Cancer*, her own house, and *Mercury* also in *Gemini*; or else they were to be made when the *Sun* was in *Sagittarius*, and the *Moon* in *Scorpio*, and *Mercury* in *Leo*; they were made of gold, silver, copper, iron, lead.

Dactilomancy.

The Lots also of the holy Scripture were much in request and use, all the time of the Primitive Church, with Ceremonies concerning the Nails, which I will not bring upon the Stage here, because I would avoid prolixity. There is somewhat yet to be seen of it in the History of *Gregory of Tours*, which hapned in his time upon the Tomb of *S. Martin*, when *Meroveas* being in perplexity what should become of him for the future, went and consulted after this manner.

But we have spoken sufficiently of these Sciences; let us now advance to the predictions and significations of the Nails. Although we have at the beginning of this Chapter laid down the forms of the Nails, it is nevertheless necessary that in this place also I should express them by way of a Table, that so I may render them more easie to be understood, and make their Significations more readily conceived.

The Table follows, wherein I shall briefly handle their significations; which, as this knowledge is of much use to Physicians, to know of the Temperament of their Patients; as also hereby every perticular person may rightly know his present state and Qualifications.

A

A T A B L E.

The Nails broad.

1. He or she that hath the Nails thus, is of a gentle nature, and good enough, but yet guilty of some pusillanimity, and a fear to speak before great persons, having not his speech at command, and being guilty of a certain bashfulness.
2. If about these Nails there happen to be an excoriation of the flesh, which is commonly called points; in these large Nails it signifies the party given to Luxury, yet fearful, and commonly guilty of some excess at his Ordinary.
3. When there is at the extremity a certain white mark, it signifies ruin as to means, that shall happen for want of providence, through negligence; the party hath more honesty then subtilty, and fears more a frost in the Moneth of May, then the loss of a Battel.

The Nails white.

1. He that hath Nails white and long, is sickly and subject to much infirmity, and especially to Feavers; he is neat, but not very strong, because of his indispositions, but subject to the use of women, who shall deceive and abuse him, though he do no great effects with them.
2. If upon this white, there appear at the extremities somewhat that is pale, that denotes a short life, that shall happen by sudden death, it may be the Squincy; for such persons are fat and of a jovial humour, yet participating with melancholy, or *h*, and are not merry but by chance.
3. When at the beginning of the Nails, or at the root, there appears a certain mixt redness of divers colours like the Rain-bow, it denotes the man cholerick and ready to strike, who delights much in Combats, Battels, Conflicts, and Duels, contemning every one without any respect.
4. When the extremity is black, it speaks the man given to Agriculture, and that his desires are not extraordinary, but content themselves with a mediocrity.

Narrow Nails.

1. Whosoever hath such Nails, it may be presumed he is a person coverous of the Sciences of Venery and Falconery; that he smells of the bird of prey, viz. is prone to do his neighbour a damage, and cannot live without hateing his neighbours and kindred.
2. When the Nails are long and narrow, the person hath somewhat of the nature of the Eagle, will command lesser Birds, and kill them; flie high in contempt of those who are more then himself, having the heart always raised to ambition and Sovereignty.

Long nails.

When the Nails are so, it notes the person well natured, but distrustful, that will not confide in any man, as being from his youth conversant with deceits, yet not practising them, and that because the over goodness of nature, which is in him doth rather love reconciliation then differences.

Oblique Nails. { 1. Signifie deceit, and that the person is given to over-reach his neighbour, to make deceitful bargains, that there may be matter of circumvention and deceit; he hath no courage, nor any greater desire then to see a full Parliament, and when he sees it, thinks himself one of the greatest Law-givers of the world.
2. When upon these crooked Nails there are certain white little marks at the extremities, it signifies a slothful person, of little judgement, yet desires most to be heard, though he hath offended no body; there is an inseparable cowardise in his minde, and that through the avarice which governs it.

Little Nails. { 1. Little and round Nails denote a person obstinately angry, of a distasteful conversation, that is more enclining to hatred then otherwise, believing all things to be subject to him.
2. If the little Nails be crooked at the extremity, it denotes the person fierce and proud, and entertains no desire which doth not speak Pride and high dignities.

Round Nails. { Signifie a Cholerick Person, yet of good nature, and soon reconciled; he is desirous of, and loves the secret Sciences, yet with an honest minde, without any design to hurt any body, doing what he doth for his own satisfaction.

Fleshy Nails. { Signifie a calm person, given to idleness, and will rather sleep, eat and drink, then take a Town by warlike stratagems, or have any evil design against his neighbour.

Pale and Black Nails. { Denote a person *Saturnine*, subject to many diseases, and withal guilty of many cheats and tricks to deceive his neighbour, for these accidents are derived from ♃ and ♄.

Red and marked Nails. { Signifie a Cholerick and Martial Nature, given to cruelty; and as many little marks as there are; they speak so many evil desires, which tend rather to the hurt then the good of his neighbour; these Nails have the nature and complexion of ♂, and of ♀ for their variety.

And this shall suffice for the Nails, let us now consider the Hand in general.

C H A P. XXIII.

Particular Rules for the Hands.

More particu-
lar Rules by
the hand.

For the general Predictions of the Hands, what my judgement is of them, I shall deliver with as much Brevity and Truth as I can possibly; the Hands being as it were the Looking-glasses, wherein we see the Soul and the Affections.

1. If thou findest any lines at the top of the fingers, beware drowning or falling into the water; and observe in what finger it is, that thou maist know what moneth this misfortune will happen to thee, and prevent it.
2. If thou find two lines under the joynt of the thumb, it denotes great Inheritances and Possessions; but if there be but one, it denotes no great wealth. If these Lines be great and apparent, the person hath some Riches, about which he is in Debates and Law-suits.
3. If between the joynts of thumb there be two lines streatched out and well united, the person will be a Gamster; but by means of his Gaming he shall be in danger of his life: but if they be disjoyned, or winding and crooked, he is like to fall into Thieves hands, and be robbed.
4. If there be a hand that hath two lines joyned together, within, under the last joynt of the thumb, it denotes danger by water: but if they are pale, it signifies that it hath hapned in Child-hood, or that it will hapen late: but if these lines are without, they threaten some loss by fire.
- A woman that hath lines at the root of the thumb, upon the mount of *Venus*, so many lines as there are, so many Children shall she have: If they verge towards the outside of the hand, so many men shall have to do with her, or marry her.
6. If thou find the first joynt of the thumb having a line that joyns to it within from the part of the fore-finger, he that hath it shall be hanged: and so much the more certain, by how much the more the said line represents it, and descends from the Table-line: but if the said line be united without, and not within, it is a sign the person shall lose his head; if it be environed all about, the man shall be hanged.
7. When the Table-line is crooked, and falls between the middle and fore-finger, it signifies effusion of blood, as I said before.
8. When thou findest upon the mount of the thumb, called the mount of *Venus*, certain lines thwarting from the line of Life to it, the person is luxurious, and for that reason shall be hated of his Friends and Superiors; but when thou findest two lines near the thumb fair and apparent, they signifie abundance of Temporal Wealth.
9. The mount of *Venus* swelling up and high in the hand of any one, signifies luxury and unchastity.
10. If thou find a hand that hath a cleft, with three small branches, the person that so hath it, shall be hated of great men: but he shall be a great dissembler, and for that reason shall not fear them much.
11. If thou find the line of Life separated, or divided into halves the person shall be wounded with a sword in his body.
12. If a woman hath the palm of the hand short, and the fingers long, it is a sign she shall bring forth with great pain and difficulty: the reason of it, is, because the privy parts are narrow; for the one is semblance of the other.
13. When thou seest a hand something long, and the fingers somewhat thick, it is a sign that the person is slow, idle, of a phlegmatick Complexion, yet a good body and very modest.
14. When thou findest the palm of the hand long, and the fingers of a good proportion,

portion, and not soft in the touching, but rather hard, the person is ingenious, but changeable, given to Theft, and Vitious.

15. He that hath the hand hollow, solid, and well knit in the joynts, is likely to live long; but if over-thwarted, it denotes shortness of life.

16. He that hath the hand according to the quantity of his body, and the fingers too short, and thick, and fat at the ends, is denoted to be a Thief, a Lyar in wait, and furnished with all evil, a Paragon of vice; the more he hath the fingers filld towards the ends.

17. When the Palm of the hand is longer then its due proportion requires, and the fingers more thick, by how much they are the more short, it signifies the man, idle, negligent, a fool, and proud, and that so much the more, by how much the hand is more brawny.

18. He that hath the hands long and great, is liberal, good conditioned, crafty, hath a great spirit, and is a good Counsellour, and faithful to his Friends.

19. He that hath the hand shorter then it should be, according to the proportion of his other Members, it is a sign of a great Talker, and that he is a Glutton, insatiable, injurious, and a Censurer of other mens Actions.

20. He that hath the fingers turning backwards, is an unjust person, subtil, ingenious: and the more neat his fingers seem to be (as being more dry) the more mischievous is he, and advances into all Evil, as if he were at enmity with Vertue; when the lines of the joynts are all alike, take heed of such Servants.

21. He that hath the fingers well united and close, so that the Air can hardly pass between, is a curious person, and very careful about his Affairs.

22. When thou seest one that hath the fingers retorted at the highest joynt, and turned backward orderly, as it appears here, it is a sign of an envious Person. *Indagines* and *Savonarola* say that he is envious: but it is a vertuous Envy or Emulation, and the person a professed Enemy of Vice.

23. If thou find one whose fingers are dispersed, and thicker at the joynts, and between the joynts small and dry, as if the flesh were taken away, it denotes Poverty and Misery. The men that are thus qualified, are great Talkers, and suffer Poverty by their over-great wisdom.

24. Who hath the fingers in such a manner as that they strike one another, as if he were beating a Drum, it is a sign that he is changeable in his thoughts, and hath ill opinions of others.

25. He that when he is in discourse with others, hath a custom of striking with his hands, and cannot abstain from it, hath some imperfection in his understanding, and his mind being over-whelmed with many affairs, is as it were confused.

26. If thou find one whose hands shake when he reacheth them forth to take somewhat, it denotes that he is no cholerick person. There are others that have this infirmity through the too much use of Wine; therefore caution is to be used.

27. When you see a man who when he eats, opens his mouth, and stoops it to his hand, or to the meat which he holds, it is a sign he is a Glutton, and an enemy to all the World; and he that in the same action pulls down his hat over his eyes, is a treacherous person, and given to all manner of vice, and such a one as Wise men avoid.

28. Observe the finger of *Mercury*, or the little finger, if the end thereof exceed the last joynt of the Annular, or Ring-finger, such a man Rules in his House, and hath his wife pleasing and obedient to him; but if it be short, and reach not the joynt, that man hath a Shrew, an imperious commanding woman, that wears the Breeches; if one hand differ from the other (as it may do) having in one the little finger exceeding the joynt, in the other shorter, then it denotes one Wife a Shrew, the other courteous; and you may know how to distinguish by observing the hands, for if that hand that shews the lines most conspicuous, have the little finger long, passing the joynt of the Annular, then the first Wife is good: if that hand have the shortest finger, then the first Wife is a Shrew, and so of the other.

The last of these Rules is worthy observation; for on it depends Chiromancy, or the Science of the sight of the hands, very necessary to those who desire to be Gamesters.

C H A P. XXIV.

That the Hands are an abridgement wherein are observed the three Worlds, and certain secrets of Astrology and Astronomy.



LI Antiquity, as well Divines as Philosophers have divided all into three Worlds, that is to say, the Elementary, the Celestial, and the Intellectual; and each inferiour World is governed by its superiour, as the Elementary by the Celestial, and that by the Intellectual; and the force and power of the one is communicated to the other, as the great Archetype and great Creator, the only Intellect infuses his power into the Angels, Heavens and Stars, which make the Celestial World; this again derives somewhat to the Elements, living Creatures, Plants, Mettals, Stones, &c. and all through the influence which operates in all, and through all. Now these three Worlds are observed in the hand of man; taking, and supposing the Elementary at the wrist, as being the lowest part of the hand, as the Elementary is the lowest of the three Worlds: And in the said Wrist there is commonly three Lines or Incisions, which represent unto us the three Degrees of the Elements, that is to say, simple, compound, and discompounded; and the four parts which concur to the composition of Bodies: *viz.* Flesh, Bones, Veins, and Nerves are there also; and that represents to us this Elementary World, and the four Elements; the Veins represent the Fire; the Flesh the Water; the Bones, the Earth, and the Nerves the Air; their qualities, hot, moist, cold and dry; the mixt bodies of divers kinds, as living Creatures, Plants Mettals, Stones; the quadruplicity; progredient Creatures, Volatile, Aquatick, and Reptile; the four Relations of Plants to the Elements, Seeds, Flowers, Leaves, Roots; the four Humours, Choler, Blood, Flegme, Melancholy; the four Terms of Nature, are Substance, Quantity, Quality, Motion: the four Motions of Nature, Ascent Descent, Progreffion, Circulation: the four principal Winds, East, West, North, South; the four parts of this Elementary World, East, West, South, North; the four Angels, *Theophrates, Amadich, Emachiel, Damalech*, who fortifie the Elements and whose Charactes are to be seen in *Picatrix*; the four Angels of the Elements, *Silphani, Aerei, Nimphe, Pigmees*: the four sorts of Angels which hurt the Earth, *Samael, Azazel, Azrael, Mahazael*; the four Angels which govern the four Angles of this Elementary World, *Orieno, Paymon, Egin, Amaymon*. As concerning the Body of Man, the Spirit, the Flesh, the Humours, the Bones; the four Spirits, Animal, Vital, Engendred, Natural: the four Complexions, Imperuosity, Agility, Idleness Slowness: the four Seasons, the Spring, the Summer, the Autumne, the Winter: the four Spirits which govern these Seasons: *Talui, Casmaran, Ardarael, Farlas*. So there is a number of other Quartenaries which answer to this Elementary World, and have an Analogy with the other Worlds to which they are referred: and all these we place upon the Hand-wrist, according to our Art of *Chiromancy*. The Celestial World we imagine placed in the circumference of the Hand, beginning at the first Line of the Wrist, under the Mount of *Venus*, passing under the first Joynt of the Thumb, as also under the first Joynts of all the other Fingers, and so upon the Mount of the *Moon* I joyn again this Circle to the Wrist, or the place of the *Moon*. *Venus* is upon the Thumb, *Jupiter* under the Fore-finger, *Saturn* under the Middle-finger, the *Sun* under the Ring-finger, *Mercury* under the Little-finger, and below that the *Moon*, and in the middle of the Palm *Mars*: As for the 12. Signs of the *Zodiack*, they are as they are placed in the Figure following of the Hands which are in the 5th. Chapter following. So that thus you have the first Stars and Celestial Bodies placed; for the others

It is as easie to place them, the Meridional neer the Mounts of the Moon, and the Septentrional on the side of the Mount of *Venus*, or of the Thumb according to what Lines, Stars, and Crosses you meet with: the Star called *Delta* figured thus Δ , is our Triangle; upon the Quadrangle there is the Bear or *Arcturus* which is the Arctick Pole, which hath seven Stars, which are the seven Lines beforementioned, placed upon the Table-line; so the other Antartick Pole, and the other Stars upon the middle Line or Natural Line, the discourse whereof would be too tedious to repeat. We may also do the same as to *Astronomy*; or supputation of weekly days, and Epacts of the Sun, which begin every 28. years according to the following artificial Verses, As for the days of the week, we note with these Letters *A.B.C.D.E.F.G.* which we turn backward in this Fashion, *G.F.E.D.C.B.A.* according to these Verses.

Gaudet Flaccus Equo, Dorus Cane, Bosphorus Agno.

Contrary to the method of the Epacts, according to the following order of the Letters, which goe according to this Verse.

Astra Beata Colam Deus effice Fata gubernans.

In the same manner we place the Theses of the weekly Cycle, these two words *Gaudet Flaccus*, under the bottom or extremity of the Fore-finger, the third word which is *Equo*, under the root of the middle-finger; the fourth word which is *Dorus* under the fourth finger; the fifth word, *Cane*, under the root of the little-finger. And these two words *Bosphorus Agno*, in the middle of the root of the fore-finger; so running over them again, thou shalt finde on one side the Epacts; observe if the Epact this year be *G.* it is seven; if it be *B.* it is two, so of the rest. For the use of the Epacts is such with the Letters of the Calends of the moneths, that it must be found by these verses, it being supposed you first knew the Dominical Letter; as this year 1652 the Dominical Letter is *C.* the Calends of *January* were on a *Thursday*; those of *February* and *March* upon a *Friday*. The first Letter of these Verses shews the Calends of the Moneths.

*Acri Danubium Domuit Geta Barbarus Ense,
Grandævam Cibelem fugit Atys Dindyma Frangens.*

Acri is *January*, so of the other words and moneths following; but being only a nice curiosity I forbear.

This shall suffice as to these things; let us now Treat of the third world, which is the intellectual, which we place on the ends of the four fingers, as being the highest, and that which contains the other; these ends or extremities, represent, both by the Nails and their Mounts, the greatness of the Divine Intelligences, which as they do by their composition, so also by the number of four, which number comprehends all the Divinity, and especially the great name of four Letters $\aleph \beth \gamma \delta$, which four lettered Name, hath been as it were imitated in all other Languages, as I shall have occasion to mention anon. The Divinity is comprehended in it, Father, Son, Holy-Ghost, and Soul; the four faculties of the Soul, Understanding, Reason, Fancy, Sense. The four principal orders of Angels: nay, it comprehends all that is intellectual and invisible, as it may be seen in the Cabalistical Art of *Renclin*.



C H A P. XXV.

That Chiromancy comprehends all the Divinative and Magical Sciences by the Rules of its Principles.

BY our Science of *Chiromancy*, we can (as we said before) exercise and know the perfection of all Divinative Sciences; *Geomancy* is comprised therein in its Rules and Figures, which are fifteen; the interpretation of the principal Dreams is comprised in it, with the secrets of *Geomancy*; *Onimancy* is a part of it because of the Nails, and *Christallomancy*, and the most excellent secrets of *Judiciary Astrology*. What wants there? unless it be that which Antiquity esteemed a great secret amongst the Sciences, that is to say, the way of drawing certain conclusions from the hands of our friends or others deceased, which may be known by the Lines of the hand; now the manner of proceeding is thus, If we desire to know the state of a dead body, or with what desires he departed, if he died with some discontent, or for what cause he is dead, if he intended to give any thing to others, and what it should be: If he concealed some crime that he had committed, which he would not reveal, or if it be about money and Riches which he hath buried in the earth, and being suspicious and covetous, would not reveal in what place they were hidden, or of any other things; In the first place we take the hand of this dead person, and observe the colour of his veins and lines. If the Line of Life be red and well coloured, it signifies the person died with a desire to be revenged of certain Enemies, whom he would by no means forgive, because they had greatly offended him. But if there be some whiteness in the extremities, it denotes that the party died with some inclination to forgive, or haply leaving these things in question he died with some satisfaction because of some things that had answered his expectation before his death. Secondly, if this Line appear very black after death, it signifies the party died with great pain, and quitted this life with some grief, because of the pleasures which he received therein, and that he had an intention to give Legacies and lay foundations of Charity; But if there appear certain white marks with the said blackness, they denote that he had a design to do some good for some women and Children, and give them some of his Riches, but that he was in great pain at the hour of death. Thirdly, When the Line of Life is white, and appears not much, it is an assurance of a contented death, and that the dead person hath been free in his actions, left his Divine part to be immortaliz'd in the true Immortality, which is the good report of honest actions, and a remembrance of himself to posterity, not dying like an Ox or Horse without renown, which being the surest purchase of time, makes us live without life; yet a life it is of the memory, then which there can be nothing more temporary better. If the extremities of the Line of Life, or the branches of it be at their ends, wholly black or pale, it is a sign that the dead party hath been given to covetousness, and that he hath some Money and Treasures hidden in the earth, which he hath not revealed; if there be some wanness towards the mount of *Jupiter*, or certain marks like the marking of the Purples, it denotes that that Money is hidden within the compass of a Rod, or neer some place where some Cattle feed; for to finde it, there needs no more then the Divine Rod of *Corylimancy*; for if it be about the time of death, the business is done, and the Treasure found; for it is not yet possessed, nor oblesed; but it is his who hath the subtilty to finde it, as saith an Author of credit, "I have seen the experience of these things; being at the death of one of my Friends in the year 1611. whereby this Line I found out the matter, and that easily. Fourthly, when

when the Line of Life is pale and of an ugly colour, it signifies no good at all, the party died in fear of some future imaginary punishment; overtaken by the fear of that death, and of the affairs wherein he is at that present. It is to be further noted, that he who dies full of affectionate zeal to some Religion, what ever it be, and that with constancy, and that freely and resolutely, and that he dies out of no other motive then his resolution to defend it, hath a fair hand, the Lines clear, and there is discovered in them somewhat Divine or extraordinary; for that death is glorious when a man dies for God, and is accused of no other crime; to die so, is to be still among men, when a man blushes not before the Magistrate, but is innocent, tis no death but a privation of life, to live again in the memory of honest men; to die in the maintenance of an Opinion, whereof the Principles are derived from the Faith received, is to die virtuously. Fifthly, if the Lines of the Hand seem to be earth at the time of death, it first signifies a sickness that hath been long and languishing, no great willingness to die, little resolution in the person, and one that never was guilty of any courage: If the Lines appear great and well marked, they signify a contented and Religious departure, that the party feared not death, but died with much satisfaction, grounded upon imaginary promises, speaking comfortable words to all such as were present at his death. As for the more secret Sciences, as *Geotia*, and *Turgia*, they are also in the hands; for take at the hour of death some blood of the departed person out of the Line of Life, it is necessary for the unguent, whereof I shall Treat hereafter, which is called *Unguentum Sympatheticum*, or *Armarium*, which the most stout may use when they are ravished into extasies; nay the Ancients made use of it in their night entertainments, when they thought they were with the fair *Helen* or *Herodias* at sumptuous Banquets. As for *Turgia*, some by the help of those hands have made things appear out of the ordinary course of nature, which it is to no purpose to advance in this place, least I should offend those scrupulous souls that believe that these things surpass Humane power and the obscure motions and constellations of the Stars, which are unknown to most men, unless it be those who by long exercise and speculation have attained some part of it: which at the present is the principal part of all Divination, and the most certain, as having been by Antiquity (as far as it possibly could be discovered disposed into such an order) to facilitate the judgements of particulars reduced to the hand, wherein they have placed the Planets, and fixed Stars, attributing to the seven Planets seven places from which the principal points of general judgements are drawn, which are as it were the seven principles of our Science of *Chirromancy*. If some would attribute it to that Science of Divination used by the *Hebrews*, *Greeks* and *Latines*, called *Gemetry*, and *Arithmancy*, there are the three and twenty places where are placed the twenty three Letters which are all numeral; out of the which by vertue of their number, and from the place where they were placed, the judgments are drawn, having before found out the square number of the said numbers, as finding the *Gamma* γ , or the *Gimel* of the *Hebrew* λ on the first joynt of the Thumb; for you must begin at the end of the Thumb, and end in the middle or center of the hand, which is the plain of *Mars*, which Letter aforementioned holds the place of the third; the square root is nine, which happens at the end of the fourth finger: he or she to whom this shall happen, if the question be, suppose whether he be Richer then some other that hath been named, you may give an assured judgment he is Richer, but that his fortunes depend on some great Persons, and consequently subject to the revolution of Fortune. In like manner mayest thou give other judgments according to the places where thou findest the square roots. Lots were commonly used among the Ancients, and from them is issued the Science of *Onimancy*, or Divination by sight, the which is attributed to *Pythagoras*: and some Authors have endeavoured since this invention to accommodate the numbers found upon the numeral Letters of the proper names of persons, and those of the names of their Mothers, having divided the said numbers by 12. or 30. taking the number which remained, and which was under the number 12. or 30. then finding out the sign wherein that number fell: as if there remained four, the twelves being deducted, that number happened in Θ : if 5. in Δ , if 6. in Ξ , if 7. in Ψ , if 8. in μ , so of the rest; and then they conclude the person unbridled that sign being found,

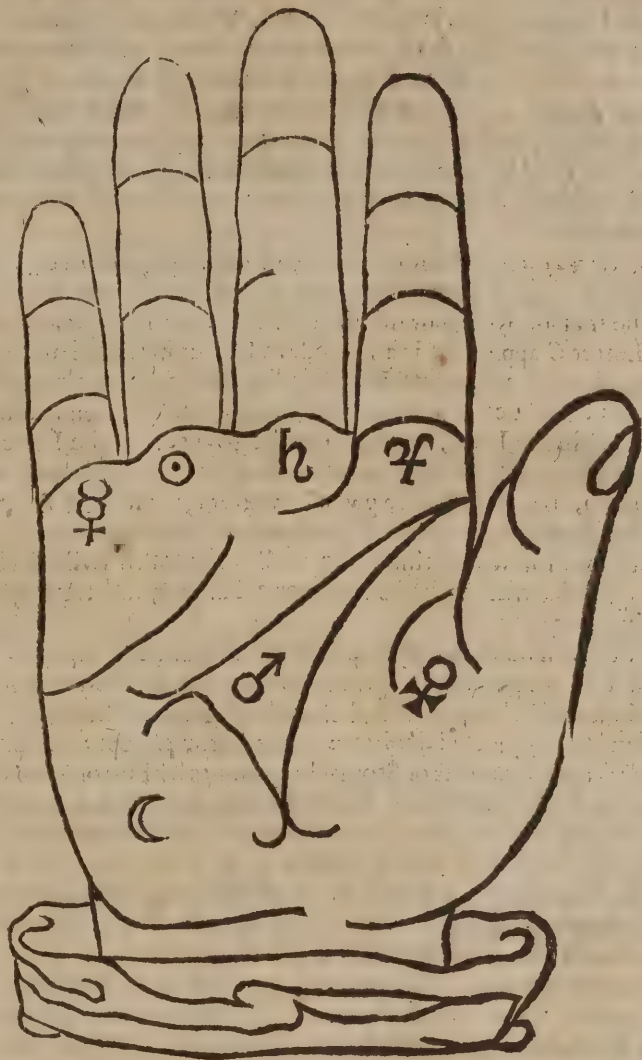
found, and as for his complexion, in all their judgements they derive it from the Ascendent; but there is much uncertainty if there be not somewhat in these Sciences of greater assurance then the *Gemetry* of the *Hebrews*, and their general numbers wherein there are admirable secrets for Nativities. I have made use of them for to finde out some, wherein I have fortunately found out the year, the moneth, the day, the hour and minute of the Nativity, which I have found to be true afterward, by the notes which have been given me of the said Nativities by the Fathers and Mothers. True it is, it must be confessed that the *Hebrews* have had, and have still great secrets for Divination, for their principal study tended not, nor doth not tend to any thing else. It was they that invented the Ceremonial *Theurgy*, or the invocation of good Angels: *Christallomancy*: the Lots of numbers: nay *Necromancy* it self, which was at the highest in the time of *Samuel*, all which Sciences were partly effected by some parts of *Chiromancy* (as I have said) and of *Physiognomancy*, whereof I shall speak hereafter.

To be short, the hands of man are wonderful, and it hath not been without reason that some Poets have called them the Apes of God; the abridgements of the more perfect things of Nature; the Heaven wherein our good and misfortunes are read, the Epitome of this All, and the Ornament of this little World, whereof I shall treat in the other part of this Work, and consider the Aspects of it.

In the mean time for the compleating and beautifying this Science, you may see in the following Figures (besides the body of this Work treated on before) above seven hundred Aphorisms of consequence, plainly; and conspicuously demonstrated, so plain and full, as hath not been before in the least measure the like in the English Tongue.

I question not but every man may find the signification of his Marks and Lines, for it is a wonder in seven hundred particular Characters (as are noted in a delightful method in the following Figures) any Mark should appear, which should not come within the compass thereof, you may observe the method lies thus; every observable Character is noted with a Figure, which Figure hath its Aphorism following in orderly method.

In this Figure you have plainly discovered the places in the hand wherein the Planets have signification.



BEfore I come to the particulars of the hands, I shall premise some special Observations; in which the Learned have much delighted, according to the method of the Planets.

h First note, if the Letter *A* be found in the place of *Saturn* his signification; as in his Mount or Line, denotes a man that will be covetous and hold his Riches; the same if *V.* or *M.* be there found.

If Ξ *H X E* be there found, denote the person laborious all his life, shall gather Money, heap up Riches, and live well in Old age, he shall have the favour of great Persons, and be counted Wise, but let him take heed of his Kindred, which will endeavour to perswade him out of his Estate, and in the end be most ungrateful.

u Furthermore observe, if the Letter *A* or such a mark be found in the signification of *Jupiter*, the party abounds in Riches, is Honest, and a Friend to great Persons; if the Figure or Letter *B.* be found there, he is Powerful, Rich, and Fortunate, beloved

loved and a Favourite of Kings; if such a *b* be found, he is meanly Rich, Religious and esteemed: if *C* be found, he is beloved of Kings, and is made General of an Army; if the Letter *D* be found, he is most perfidious in all his Actions, yet shall he accompany great Persons, and with the Wife of his Father or neer Kindred shall he commit Incest; if the Letter *E* or the like, he is Rich by Women, yet hated by his Parents; if the Letter *F* appear in any form, he shall have the managing of the Affairs of State, shall be beloved of Superiors, most Grave, Wise, and fortunate in Counsel; if the Letter *G* in any form, he shall retain a good Name and Fame amongst his Acquaintance, but in truth he will be Luxurious towards Women: if the Letter *o*, or such a Character Δ appear, the man is of Noble Quality, Wise and Discreet, of a penetrating Judgement, understanding all Sciences, and specially searching profound occult Secrets, and shall be loved beyond measure of all Persons for his deservings; shall have trusty faithful Friends from his Youth to Old age, and shall be Rich and Honoured for the same.

♂ If the Letter *A a* shall be found in any of the significations of *Mars*, the Party shall be Unmerciful, of a stony Heart, and full of Wrath and Ire: If the Figure *B b* be found, he shall be Rich, familiar with Princes, and have great Command in the Wars; if the Letter *C* appear, he is an excellent Master in the Sciences, and *Geometry*, and is very Ingenious, yet shall he suffer prejudice by some secret grief, or a dangerous fall from on high: If the Letter *d*, he will prejudice his Father, and will be afflicted with the Spleen, defect in the Liver, and Ache in his Joynts: if the Letter *E* appear, he shall be Contentious, and shall suffer much by Reason thereof; he will accompany vile unworthy Women, and shall hardly get a loving Wife, which if he have he will go neer to cause her death: if the Letter *F* be found, it denotes the Person False, Crafty, a Traytor, and a Lyar, for which things he shall suffer much Evil; if the Letter *G* be found, he accompanies with wicked Persons and Thieves, and secretly will perpetrate wicked Machinations.

☉ If the Letter *A a* be found in the places of the *Sun*, he is happy, as also his Father likewise, but if it be not perfect, judge the contrary; if the Letter *B b* be there, the party is Ingenious and of a good Wit, beloved of great and small, high and low, and oft-times preferred to Princely Dignities: if the Letter *C* appear, it indicates pain and loss of the Eyes, as also weakness of Stomack, and hurts by Fire or Iron a sudden Death, and he shall do his Father mischief; if it be like the Letter *D d*, he shall be great and powerful, and heap up Riches gotten from Strangers; and often times the party is advanced to Princely Dignities: if it be the Letter *E*, he shall be a lover of women, he shall abound in Inheritance, yet will he be addicted to filthy Luxury, and delight in most wicked Sodomitical actions: if the Letter *F*, he shall be VVise, and of good Memory, adorned with divers Sciences and Arts: if the Letter *G g*, he spends his time in mirth, in Princes or great Mens company, yet shall he be subject to surfer, and be afflicted with pain of the Stomach and Head; if such an *O* or such a one *O* be found in the Mount of the *Sun*, the man shall be of honest life, and Rich all the days of his life, beloved of women, and shall suffer some loss by them; he shall be a subtle cunning inventor of Arts, and be beloved of Princes and all men.

♀ Moreover, if the Letter *A a* be found in the places of *Venus*, he is unfaithful, affecting poor, beggerly women, sick and unwholesome, from whom he shall receive hurt: if the Letter *B* be found there, he shall have the good will of great persons, and shall be happy in Marrying a Noble VVoman, by whom he shall receive Riches and Honour; if *C* be found there, he is an injurious person, much affecting Luxury, a wicked Fornicator, committing wickedness with his neer Kindred, and shall at last Marry one he knew before, and in the end be hurt by fire or sword in the eye: if the Letter *D d*, he will be an expounder of Dreams, a searcher of hidden Secrets, one that speaks Truth, and loves Journies: if the Letter *E* be found, he receives much joy and contentment from women of Quality, and shall be fortunate in all things; if the Letter *F*, he shall dispatch abundance of business, by reason of which he shall receive much good, he will be a searcher into Secrets; if the Letter *G*, he shall receive much joy and good by women.

☿ These Divine Letters being in the place of *Mercury* signifie many things:

As first, those which have the Letter *A a*, these are inquisitious searching into all Secrets,

Secrets, or they study the Philosophers stone, from whence they shall receive great prejudice to themselves; these are slow of speech, of a perverse minde; others shall envy them and speak against them, and they themselves will be ready to impose those burdens they would be loath to bear.

If *B* be found there, these are Marchants, or Dealers who are faithful and honest having much substance, and honoured of the people.

If *C* be found there, these persons are negligent of their own good, loving Play-games and Sports, and goods gotten by unjust means; they are learned in the Tongues, Write well, yet ready to compose false Writings, searching after hidden Sciences, and performing divers excellent Conclusions by their own industry.

If *D*, these are wise men, and delighting to do good, they are Doctors in Science, and chiefly in *Astronomy* and *Astrology*, and beloved of their Parents; but if that letter be unhandsonely found, and of an ill colour, then they are poor, in youth doing great things, but after the middle age of Life, abounding in Riches, suffering pain at the Stomack and other parts, and desiring Magick Arts.

If *E*, these are Religious, doing womens business, as Taylors or the like, or busied in various Pictures, and loving to study the Fashions and Ornaments of women.

If *F*, these are most expert, and most excellent searchers into Nature, and knowing the whole body of Philosophy.

If *G G g*, these are of good life, and great understanding, loving little Girls, and little Women, affecting all things little and small.

Those which are of the Nature of the *Moon*, and have this Character *X* in the Quadrangle, such are poor in the first part of their age, but in the second part of their age so Rich, that all shall admire them; but in old age they shall be reduced to their first estate again, like unto the *Moon* increasing and decreasing again; wherefore it is best for these not to Marry, but joyn themselves in the service of some Prince or great man, because by this means they shall prevent Poverty; these love a peaceable quiet life, and are easie to believe and trust their acquaintance with their Secrets.

Now if the letter *A* be found here, these are afflicted with many sicknesses, and consume their Paternal Inheritance.

If *B b*, these are Fortunate, Religious, and joyning themselves to such Persons.

If it be *C*, these are Noble, Subtle, and Penners of profound Sciences, as also bold, being subject to weakness of the eyes, and either a long and tedious sickness, or a sudden death, may be feared.

If it be *D d*, these men love to intermeddle, and put themselves upon many things, these are subject to the pain of the Stomack, and much affliction of the Eyes.

If it be *E e*, these are involved in filthy beastly Lust, having little stability in all their actions.

If *F*, these are Strangers, seeking their Fortunes, Faithful, and of good condition.

If *G g*, these will be Noble and Great, and receive much good and gain by Women; but if the letter be not fair and perfect, they shall be vexed with many Diseases.



Observations from the Thumb and all the Fingers.

Sufficient hath been said of the Characters and Divine Letters appearing on the Mounts appropriated to the Planets; now by order of Method we ought to proceed to the Fingers, and for as much as they have their Characters also, it remaineth that we observe their significations in particular.

And first, we begin with the *Thumb*, called the Finger of *Venus*, because of its Connection to the Mount of *Venus*; which if it be found of a lively clear and blush Colour, it denotes a good disposition of Body, and shews a man to be Amorous of women, and Near, and Spruce in his Clothes, Courage, and behaviour.

First observe, that if a short Line pass the Root of the Thumb, neer the Line of Life, called the Sister of the Line of Life, as in the Figure the Letter *A*, denotes; it is a sign the Person delights in Venery, and shall always abound in Riches, and the longer it is without interruption, and the neerer to the Vital Line, the better; but if it appear higher upon the Mount, and more remote from the Root, as the Letter *B* discovers, it implies scarcity and want in the first Age, but abundance, and superfluity in the after Ages: oft-times appear four Lines, equally distant each from the other, as in the Letter *C*, which extend and run from the Extremity of the Mount or Root of the Thumb, towards the Wrist or back part of the Root of the Thumb; these promise Riches and Honours in the first Age.

If in the last joynt of the Thumb, a little under the Nail, or neer the Joynt, Lines appear clear, bright, and well composed, as in the Letter *d*, they presage suddain Riches and Honours; those which have good Fortunes suddenly, and oft-times unexpectedly fall into their Mouths may observe these Characters.

Again, a subtile Incision or Line from the top or upper joynt of the Thumb, stretch-

ing

ing towards the Line of Life, denotes violent death by Iron, or Weapon; as in the Letter *e*, let such beware of Quarrels and Duels.

Certain small, bright and plain Lines rising at the Root of the Thumb neer the Index, as the Letter *f* implies, are Indexes of great and long Travels, through many and strange Regions.

Certain Cross Lines fracted, broken and imperfect, and irregular marks at the Root of the Thumb towards the Line of Life, as in the Figure *g*, note, an Ambitious, Prodigal, boasting, Libidinous Person.

Certain little Lines, Red and well Coloured, from the Root, passing the Mount of the Thumb, as in the Character *h* appears; signifies Incest, and Concubination with Kindred, or very hardly an abstinence therefrom: but that these things may the better be understood, and with the more certainty, it's very necessary we contemplate, and consider herewith *Physiognomy*, and to examine warily and judiciously each particular through both these grounds, that thereby our judgement may be the more infallible for all things in both concur and correspond to a true testimony, viz. the Lines of the Hand and Fore-head, for by the help of those we may discover the most occult Nature of man, and predicate of his future concerns and Fortune, and finde out the true temperament and constitution of the Body: In Health and Sicknes, this ought to be observed in all Judgements, that we take them together.

Stars on the Thumb, as the Letter *i* denotes, signifies Persons of Sweet and Amiable Conditions and Manners, of pleasant Life and merry conversation, facetious and jocond in their Carriage; this Region of the Thumb belongs wholly to *Venus*, and their Carriages and Deportments are Venerial that have such marks thereon; this Mount of *Venus* is frequently cleft, and cut with many little clear Riffs, or Lines, such Persons are of beauteous and amiable Aspects, of comly and decent corporature, having blackish prefulgent eyes, yet lovely, of cheerful Aspect, and modest gesture; yet they are in all things Venerial, much affecting *Venus* sports, and the best Natures in the World: where these streams are bounded and runs in their right Channel, thinking no hurt, but delighting in harmles Sports, Pastimes, Musick and Dancing, mirth and jollity, and the like; loving Company, feasting, mirth and drinking, proclivious to all the lights of *Venus*; their Natures less inclined to others, they delight in, and cover sweet Odours, Perfumes, Flowers and Roses, and all the delight of that Sence; they are usually Liberal, Free, Just, Merciful, light Hearted, Faithful and Pious, true in Friendship, affecting Pictures, Statues Painting, beauteous Images, and rare Workmanship: — of splendid Life, affecting the mean, not griping nor covetous, loving to do good and to rejoyce others with their charitable and good Acts and Deeds, not afflicting their Spirits with anxious careful distracting thoughts; slighting Cares, contenting themselves with, and rejoycing in the present condition, and as they live merrily without cruciating Cares, so they dye comfortably.

Again, those which have in their hands little Scissures and Riffs disorderly and unequally placed, scattered here and there without any method, without doubt these Persons are Luxurious, Libidinous, Unchast, consuming themselves with Lust, Contentious, Morose, and abusive towards women, burning in Lust, and not easily satisfied, but with unreasonable things, and monstrous unnatural Actions; of sullen disposition and sour carriage, disaffecting Wisdom and Learning, of dull capacity to all good, ready and ingeniously dispos'd to beastliness and mischief; they which are such, and have such marks in their hands, usually have *Venus* in the 6, or 8 House in their Nativities. Such is the Concordance between Astrology and Palmistry.

They which at the first joynt of the Thumb (as the Letter *L* shews) have Rimulaes, Chinks, Clefts, or Lines more or less, circumferating the Thumb neer that joynt; such suffer death by hanging, as oft hath been experienced; yet this Rule in some cases admits of exception: and there are other Indexes and signes of Hanging.

They which have three or four Lines appearing equally, or crossing under the first joynt of the Thumb, as the Letter *M* denotes, are amplified with Riches, and Honours, in youth and young years; but if these Riffs or Lines be above the joynt of the Thumb, they signifie Riches and Honours in Riper age, or in Old age, if these Lines be found neer the joynt of the Thumb. In a Woman these marks denote her of fraudulent and bad conditions.

Women having the sign of the *Sun* impressed on the Mount of *Venus*, as is observable by the Letter *N*, are overmuch Libidinous, Luxurious, and Lecherous, prostituting themselves to Adulteries, Lusts, all intemperance, and unsatiable therein.

What woman having in the first joynt of her Thumb three or four Lines intersecting and crossing one the other, as the Letter *O* intimates, she will receive wounds, and be in eminent peril of death, from and by her own Husband.

They which under the second joynt of the Thumb, have many and little crosses, are addicted to Religion and Piety.

Lastly, two Lines under this second joynt, only denote the person litigious, unfaithful, petulant, shameless, wanton and foolish; the same ought to be thought of them that have branches in the same place, no man need doubt.



Of the Index or Fore-finger appropriate to Iupiter.

The most benevolent and Prince of all the Planets is *Iupiter*, and those which are born under him, (as the Mathematicks affirms) if the malice of other Planets impede not, are almost immortal, which retaineth his seat and place under, and on the Index or Fore-finger; which if those places are plain, smooth and cleer, and well proportioned, denotes honesty of Life and a good Nature, and the more good if certain small obscure Rimulaes, or Lines like clefts appear on *Iupiters* signification, a little a sunder, at equal distances, then they portend, Honours and Dignities, from Princes, and great Persons.

A straight, right Section, rising from the Root, transverfing it self towards the Natural Line; and the Supream Angle notes greatness and Magnanimity of mind, and the care and charge of great things, coveting and desiring, Fame, Glory, and good; a little, or small Line from the Mensal, pointing to the Mount of the Index, hath the like signification with the former; and if these Sections be cross or cut disorderly with little Rimulaes, wounds on the Head are signified.

A Line separating the *Index* from the middle-finger, if it be conspicuous and red, it argues the vicious Qualities of the Bowels, and great weakness, both in man and woman, and threatens great danger in Child-bed, and the greater danger, the bigger and redder it is.

Its affirm'd by most that a Line from the end of the Table-line, passing to the root or mount of *Jupiter*, is a prodigious Sign of a violent death.

Crosses on the mount of *Jupiter*, presage increase of Honour, Riches, and the accession of good things.

Crosses on this mount signifie Ecclesiastical Dignities, Riches, and Honours, and a great affluence of Ecclesiastical preferments: they who have these crosses are most happy in the successes of Fortune, for Fortune seems to drop her favours in their mouths, as they lye sleeping; these are of comly personage and lovely, decent and graceful, fair and of comely Countenance, naturally good Hair, Eyes decently compos'd; they are neat in their carriage, and addicted to Mirth, they are of magnanimous and elated Nature, Liberal, yea, oft-times beyond their Abilities; are covetous of Rule, yea, desiring nothing more then to command over others; impatient crosses, slighting mean things, honest, Noble, coveting Fame and Honour, merry and given to mirth, but not without some Pride and Arrogance, breathing after Rule and the highest of Things; sound in Opinion, studious of Friendship, hating Frauds, loving Peace, and simply Honest, Honest in all things; of great Wisdom and Prudence, and excelling in Counsel, and not wanting Eloquence; their pace and gate hath a mediocrity in it, neither too swift nor slow, of constant mind and resolution, and true to their words, always favoured by Superiors, and Honoured by their means; they love well their wives, their Children, Kindred, and all that belong to their Relations; moderate in Dyer, Drink and Exercises; yet sometimes desiring to exceed, which causeth them to Labour, of crudity of the Stomack, and the plurisie or weakness of the Liver: they have usually strong Voices, great and large upper Teeth, little experiencing Poverty and want. This is the signification where *Jupiter* Rules alone.

Furthermore, any Woman having many and small transverse Lines at the Root of the Finger of *Jupiter*, towards the out-side of the Hand neer the Mount; by the death of Kindred or Friends, she shall receive and gain ample Inheritances.

But if such cross transverse Lines are found upon or neer the second joynt of the Fore-finger, it argues her to be Fraudulent, False, Envious, and a Lier.

To the same purpose are they signified, that have the Mount of *Jupiter* cleft, to be wrathful, morose and infamous.

Its an apparent Sign in a Woman of many Children, if she have three fair apparent Lines or Sections on the Mount, or running equally along this Finger.

If the middle Line be shorter then the other, and the other bigger at one end then another, and not even nor well composed, its a sign of Immodesty, Shame and Impudence in a Woman; the same if a Semicircle be found there thwarting the strait Lines.

Three Lines curveighting variously at equal distance, and towards the out-side of the last joynt of the Finger, argues impurity in women.

But if a Line or Lines pass along the Finger, and after appear thereon neer the middle, its an Argument of Modesty, Chastity, and Vertue.

He which on the out-side of *Jupiters* Finger, hath a Cross or Star of lively colour not intersected or confounded with Wrinkles or other Lines, having likewise a certain Line from the Mount of *Jupiter* stretching through the Hand, and extending to the Wrist, denotes weakness, pusillanimity, fearfulness; but such are covetous, and envious: Others affirm that this Line being found in the Hand, cut or intersected; it betokens ill, for if they be taken and put in custody or Prison, they will either dye there, suffer very great punishment, or be hardly delivered.

*Of the Middle-finger, the Finger of Saturn and
significations thereof.*

IThath been said before that the *Middle-finger* is granted to *Saturn*, because it exceeds the Mount; which if it be plain and smooth without Wrinkles or Sections, it denotes in the general a man to be plain, simple, honest, laborious, diligent, and without fraud.

If a Line or cleft pass from the Mensal Line over the Mount of *Saturn* to the root of the Finger, denotes a man wondrous, anxious, perplexed, and turmoyle with Quotidian Cares, which give much unquietness; always striving (like a man against the stream) to bring things to a wished effect, and when he hath done all, he is little the nearer: Many crosse Lines on this Finger, denote an anxious careful Life, with penury and want, with labours, cares and imprisonments.

Certain intersected Lines passing from the mount of *Saturn* to the mount of the *Sun*, declare a man to be Lazie, Slow, Dull, Careless, Foolish, Simple, Timorous and Stupid, doing nothing in Reason and Judgement; sometimes he discovers his Impudence by a rude intellect and a foolish Mind.

Women having here more Lines and Sections passing long between these mounts, then between the mount of *Mercury* and the *Sun* (if they are capable of Generation) are more apt to bear Males then Females; yet this Rule may admit of some exceptions, for it is experimental true, that if any little Sections from the principal Lines be extended to the mount of *Saturn*, you may judge that person to be of evil Life, and no good Behaviour.

If in a *Womans* hand, in the first joynt of this Finger, there are found little Stars or a Cross, these are Arguments of Sterility and Barrenness.

The person that hath many and various Rimulaes, small Lines or Clefts on this mount of *Saturn*, and more then on any other mount, is without Question *Saturnine*, and accordingly the habitude of the body; they are in Countenance, wan, pallid and uncomely, they walk slowly, with their eyes fixed on the ground, and oft-times melancholly persons are bowing in the back, full shoulders or crooked, and is usually a sign of wicked, and malicious; *Saturn* maketh deceptions and fraudulent, they delight in solitude to be alone, and to live to themselves, little regarding their Friends or Kindred; they oft desire to Indulge themselves with Meat and Drink, and will sometimes do both lustily; they are agitated with continual miseries, which they bring upon themselves by inequitude, and overmuch solicitude of cares, being never free from anxious and most bitter cogitations, always sorrowful, timorous, and of a pensive Spirit; delighting in solitary places, and neer Waters; loving Homeliness and sordid living; speaking little and slow, and through the depth of melancholly contemplations, oft not hearing, nor heeding what others say or do; cold of Nature, weak in Body, sickly, of hollow inarticulate hoarse Voice, muttering or stammering with the Tongue, envying others and their prosperities, most wilfull of all people; where they set their malice, they are implacable, and irreconcilable, and where their fancy takes they love; their minds run out about Building, Planting, Tilling of the Earth, and they infinitely affect durability in all things: if they be truly *Saturnine*, they care little for Women, nor Children, and oft dye without Issue; they are of obscure sence, and dull understanding, wretchedly miserable, averse to Charity, wonderful stiffly maintaining their Liberty, and most stiffly and doggedly asserting it: they brook not to be commanded, and to serve they count the worst of evils; most impatient of Government, of all men; all Rebellious disaffected pievish persons, are more or less tainted with this Qualification, and are of this malecontent dissatisfied Humor; they delight in black, and dark melancholly colours; very suspicious, and easily jealous, and fear at the shaking of a Leaf; great Dreamers, and much heed them, dreaming and cogitating low, mean, and fearful things. Thus far of the *Saturnine* Qualification.

Further

Further, such a Character impressed on the first joynt of the Finger; if of a woman it signifies good, but to a man the contrary.

A *Woman* bearing in the first joynt of the middle-finger 5 or 6 Lines as in the Figure, separte and even, signifie that she shall bring forth a Son, which may come to some great Ecclesiastical preferment; but a star in that joint, most commonly declares the person to be untimely slain.

Of the Mount of the Sun and Annular Finger, and the Solar signification.

THat swelling and protuberating part between the Table-line and the Root of the Annular Finger, is called the mount of the *Sun*; if certain little Lines paralel, are stretched on this mount of finger, it signifies the same with *Mercury*, an Ingenious Person, of sharp, quick and happy Wit, addicted to variety, and general knowledge, somewhat arrogant and affected in his speech, capable of Dignities, both Spiritual and Temporal.

Its observable that when Lines are doubled equally distant as paralels, that they differ nothing from the other, but that they signifie a grace in speaking, and sobriety and honesty, but they signifie otherwise, if others pass over them, and cut them disorderly in a chequer fashion; but if they are equal, fair, and well coloured, and intersected not amongst themselves, they are lucky and ominous, for such a one shall conquer his Enemies, and subdue them under his feet; but if no such Lines touch the Finger, nor are equally extended from the Mensal Line, but stretch towards the next Finger; they note a mutation and change of Life, according to the alteration of the Lines.

Also if many slender small Lines, red, and well coloured, spread themselves upon the mount of the *Sun*, they signifie the person merry, jocund, and prudent; but if they be torted, crooked and red, indicate pains and vexations: pallid Lines in like manner declare vexations and griefs, but passed and gon, unless they intersect and cut one the other.

Lines protracted from the Table-line to the Root of the Ring-finger, declare a provident person, one that in his actions useth Prudence and Moderation: and this is a true Judgment, if the Lines and places, are fair, even, and well coloured.

There ariseth another observation very remarkable, *videl.* if two tortuous crooked Lines run paralel from the Wrist towards this Mount and end neer the same, these pronounce most happy Fortune, in acquiring Dignities, and whatever tends to Vertue and Happiness, as Knowledge, Science, Prudence, Liberality, and all Vertues; the same also, if they run together above the first joynt, the same by these Lines is predicated to a woman with this addition, that she shall be enriched by her Husband, and receive Honour by him likewise.

If in the second joynt these paralel Lines are found, or as they are in the Figure, the person shall always live in Honour, and to those that are of the same blood, as well men as women, they denote and signifie much Riches; but the contrary and worst of all, if these Lines be extended and spread upon the end or last joynt of the Solar Finger, as in the Figure appears.

Of the Mount and Finger of Mercury, and of the Nature of Mercurial Persons.

THE Auricular or mount of *Mercury*, is that space between the Table-line, and the Root of the Little-finger, its of great consequence, if it be plain; and to consider of the colour, and whether it be covered with Lines, and of what form? If this mount be clear free from Warts, crookedness and deformity, and of good colour, decently compos'd, it denotes a man of good Nature, and of a constant Mind; and in a Virgin, Integrity and Honesty. A

A Line graceful small, even and well coloured, arising from the Mensal Line, and extending to the Root of the little-finger, well formed, and Diametrically passing the mount, denotes Liberality.

In like manner, certain Lines more or less arising at the Table-line, and reaching to the Root of this Finger, so many Lines as there be, so many Marriages are signified; and if the Lines are pale, they signifie Marriages past: Herein we are to consider the Longitude, the Contraction, the Exility and Colour of the Lines, as pale Lines signifie Marriages past, so if they are Long, well Coloured, Beautiful and Fair, they signifie Contracts to come.

But it comes often to pass, that if any of these Lines are found more gross squalid and red, that they signifie men to be Destroyers, Thieves, Robbers, addicted to Rape and Ruin, and contaminated with all kinds of Vice and vicious Qualities. Thus much of straight parallel Lines.

If any Line be recurvated or circular, and tends from the Root of the Finger to the middle of the mount; this denotes a person of excellent Wit and Capacity, of whom there is great hopes, that he will timely reach the top of all good Fortune.

A Woman having little and retorted Lines from the superior part of the Auricular or Ring-finger, shews a condition that is common almost to all the Kind, viz. Insolency, Garrulity and Inconstancy.

The Physiognomy of *Mercurial* Persons is thus most commonly, the colour, a mean betwixt White and Black, the Fore-head high and elevated, the Face round; the Eyes wondrous fair and piercing in manner of *Cats*, but not so black; the Beard dark and thin, of graceful well proportioned Body, of decent Stature, Lips of mean bigness, Nose sharp at the end, the Voice small, prompt and ready, quick in motion.

In like manner it may be presaged, if this Finger and Mount be covered with many straight Lines, variegated of divers forms and colours, As to his conversation, he will be of docible wit, but a lover of Sects; bold and impudent, a Whore-master, prone to Lying, a hater of Superstition, not caring much or regarding Temples and Oracles; apt to all Arts, especially the Mathematicks and Geometry, a man of all hours, Poetically affected, apt and prone to learn Languages, a searcher into Natures Secrets, a Philosopher, stout Hearted, Verbose, but hurting no one, studying the most polished of mechanical Arts, as Limning, Pictures, Sculptures and the like; wherein Neatness and Ingenuity are concern'd, abounding in new Devices and Fancies more then other men, but little caring for Agriculture, or any thing of a Husbandmans life.

He that bears these Characters on the first joynt of the Finger, as appears in the hand, will be studious of Rhetorick, Arrogant, Superstitious, Malapert, and wanton.

He which bears these Signs on the second joynt of the Little-finger (as appears in the Figure) will be an excellent Preacher and Orator; but if those Characters are turned upward obverse, he will be obnoxious to various passions, horrible Dreams, and evil Fancies.

That Character which is in the third joynt neer the end, is a Sign of Poverty, Want and Indigency. Thus much for the Finger of *Mercury*, and the Fingers in general,

The

THE
Second Part,
OR
Second Book:

Wherein is *TREATED* of
PHYSIOGNOMY,
METOPOSCOPY,
ONEIROCRACY.

With many *SECRETS* thereunto belonging.

*Sapientia Hominis ita illustrat Faciem ejus, ut Firmitas vultus
ejus duplicetur. Ecclesiast. Cap. 8. ver. 1.*



LONDON,
Printed for Nathaniel Brooks, 1670.

General View

of the

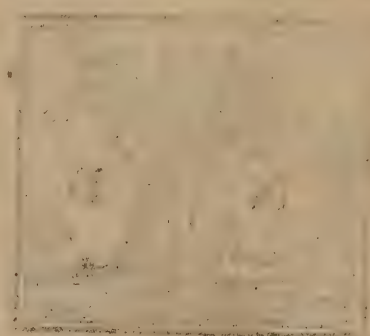
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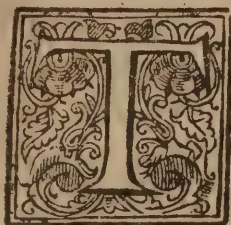
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THE
P R E F A C E

TO THE

Reader.



Is not without reason (gentle and courteous Reader) that I premise this Preface before this second Book, that I might recommend unto thee the Sciences of *Physiognomy*, *Metoposcopy*, and *Oneirocracy*. All which Antiquity hath thought worthy and honoured; even the Eternal by his Seers and Prophets, hath revealed and taught them us; and he hath made use of the last to reveal the mystical Secrets of his Commandements and Promises to his Church; all the Ancient Prophecies consisting altogether in Dreams and Visions. As for *Physiognomy*, you see the holy Scriptures full of Physiognomical expressions; God himself in *Exodus* for his Wisdome among the eleven Properties hath called himself, *Great-Nose*, גָּדוֹל אֶפְרָיִם, *Longus Narium*: as if he should say, Wise, Merciful, and long-suffering: The stout Men and worthies of *Israel* which followed *David*, are represented in the *Chronicles*, *Virorum robustorum facies dicuntur similes faciebus Leonum*; Valient men whose faces are like the faces of Lyons. *Solomon* in the *Proverbs*, representing the Wiseman, says. *In facie Sapientis lucet Sapientia*; *oculi stultorum in finibus terræ*: and farther, *Cor hominis immutat faciem ejus*. We see the descriptions of strong men in the Book of *Judges*, as of *Sampson*, *Gideon*, *Jephthah*, and others by the lineaments of their *Physiognomy*. Some are Couragious, Cholerick, Patient, Foreseeing, and VVise, having their Eyes shining like several Fowls; others ha-

Exod. 34. 6.
Num. 14. 18.

1 Chro. 12. 8.
Isa. 13. 8.

Eccles. 8. 1.
Prov. 17. 24.

These epithites demonstrate the inward disposition of the heart,

ving

ving great eyes and marked with drops of blood: some being crooked-nosed, others short-nosed, others great-nosed. To be short, this Science hath been so much recommended among the Ancients, that no man pretended to any esteem that was not acquainted with it, so much was it exercised among the *Hebrews, Caldeans, Egyptians, Arabians, Greeks and Latines*. Of the affliction, intemperance, disturbance, and diseases, as well of the Mind as Body, known from the only aspect of the Face, the holy Scriptures have made, in many places, plentiful mention, from whence it is most evident to us, that *Physiognomy* is one of the chief principal Sciences of the nature of Prognosticating, although the ignorant vulgar seem to asperse and deride it; from hence it is that the Socratican, and Pythagorian Philosophers have recorded so reverently thereof: as also *Hippocrates*, according to the testimony of *Galen*, by reason of the utility thereof, saith, *Qui Physiognomia sunt ignari, anima eorum errore defatigari & confici solet*: those usually consume and defatigate their minds through error, who are ignorant in this Art: and this I attribute thereunto will seem no wonder, if we rightly observe the Etymology thereof, according to the wisdom of the Ancients, who render it derived from *γνῶσις*, which is a Figure, and *νόμος*, that is Nature (that is to say) *Physiognomice*, a sign or Index of Nature, from whence is manifest, that this Science (which by exterior signs and evidential tokens, discovers the interior dispositions of the mind as well as the body) is approved of, and justified as well from the Records of Divine writ, the Dictates of the Holy Spirit, as from the fulness of Humane reason and wisdom: From hence it was that King *Artaxerxes* said to *Nehemiah*, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.* Neh. chap. 2. ver. 2. As if he had said, I see plainly by the significant Characters of thy face, that thy soul is vexatiously perturbed, as *Solomon*, Prov. 15. 13. *A merry heart makes a cheerful countenance, but by sorrow of the heart the spirit is broken*: no wonder then if the troubled afflicted soul alter the Fabrick of the countenance, as witnesseth *David*, Psal 69. 20. *Reproach hath broken mine heart, and I am full of heaviness*: and elsewhere he complains his strength failed,

failed, and he was a fear to his enemies, *Psal. 31. 11. 12.* From whence *Job* also, *My face is foul with weeping, and on my eye-lids is the shadow of death,* *Iob 16. 16* Lastly how vehement and powerful are fears, cares, and horrors to alter the aspect of the Patient? no man need doubt, when as the Psalmist saith, *Fearfulness and trembling are come upon me, and horror hath overwhelmed me,* *Psal. 55. 5.* and *Psal. 38. 3. 5. 6, 7.* From whence is fully argued, that the passion and vexation of the mind, affects and afflicts the Heart, and the affection of the heart necessarily appears in the Face and the whole body, saith *Iob,* *Thou liftest me up to the wind, and dissolvest my substance,* *Iob. 30. 22.* Infinite are the Prognostick symptoms by which the nature of man expresseth his inward passions by external signs, which pleadeth a necessity for the subject of *Physiognomy*, of which more fully in the ensuing Work. Nay, those that have in all Ages been the severest Censurers of these Sciences, have been forced to admit and commend it. One of them speaking of it, says, *Physiognomia consistens intra cancellos naturalis Philosophiæ, licita est, & habet aliquid probabilitatis:* yet this good man makes distinctions as he pleases, that so while he approves a Science according to his desire, he might dislike the method and principles which other men hold; being unwilling that any Science be received in this Age, if it hath not passed the searce of Censure, at least that of those of his own profession, as being ambitious for the title of Illustrators of some Sciences, and of destroyers of those which please them not. 'Tis an abuse that reigns at the present, and which causes Antiquity in its simplicity to be extinguished and maim'd by these expurgators; and good Learning, and Sciences banished, or kept in slavery within the minds of some Learned men kept in awe by these men, who endued with a monstrous power, ruine the ancient Sciences, and introduce Novelties both into Religion and Policy, to enslave the souls of simple men and women.

But how comes it to pass? 'Tis ambition is the source of all these evils, And this qualification principally appears, in those whose scandalous lives, or peevish, waspish Natures have rendred them unworthy esteem in the

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eyes

eyes of the honest peaceable part of Gods people: then to draw after them some Factions, and to raise themselves in the opinion of the simple; like malicious, ignorant Dolts, they to their own shame bespatter those Beauties, which if they were not Owl-eyed, would amuze them to look upon. But it is the Will of the most High that it should be so, that the words pronounced by his Apostle might be accomplished, *That in the last days shall rise up insolent and proud men, lovers of pleasures more then lovers of God, having a shew of godliness, but denying the power thereof, who shall enter into houses, and take captive silly women, laden with sins, and who are carryed away with many desires.* Are not all these things fully accomplished in these men, who certainly are those meant by the Apostle? Excuse me (friendly Reader) for this digression; but it is the zeal of the House of God (as the Royal Prophet saith) that hath urged me: and when the calumnies of those that hate Him shall fall upon me, I will bear them patiently, even till death; seeing that out of his goodness toward me, he hath given me the quality which I have (though unworthy of it) amongst his people.

But leaving off these discourses, my suit to thee (friendly Reader) is, that thou wilt entertain these Sciences of *Physiognomy*, &c. The which in themselves are sufficiently recommended, and for their profit, very necessary to all, that so they may know the humors one of another, & consequently be more confident or diffident one of another. That which I do, is out of no other design then to satisfy thy curiosity, and thy good; desiring no other recompence of thee (dear Reader) then that thou wouldst acknowledge me thy affectionate Friend, as I am of all the Lovers of those Sciences which are above what is ordinary. *Farwel.*

THE



The Second Part.

CH P P. I.

What Physiognomie is, and what of it is requisite for the Chiromancer to know.

Hippocrates, Princeps medicorum, sayes, that the Physician cannot be accomplished in his Art, if he have not the knowledge of *Astrology*; so I may say that the *Chiromancer* is not perfect nor accomplished if he have not *Physiognomie*, which is *Scientia qua natura hominum ex aspectu corporis judicatur, ἀπο τοῦ φυσιογνωμοῦν, ex facie addivinare, & per naturæ judicium cognoscere.* Or otherwise, for a more clear definition thereof, It is a Science whereby the conditions of men and their temperaments are fully known by the lineaments and conjectures of their faces. It consisteth in two things, that is to say, the complexion and composition of the body of man; both which manifestly declare and shew the things that are within the man by the external signs, as by the colour, the stature, the composition and shape of the members. These two Sciences are so joyned together and united, that they never go one without another, and to make profession of the one without the other, is a vain thing: These Sciences are joyned together by the Ancients, even by the Satyrist, *Juvenal*; *Satyra*: 6.

————— *Spatium lustrabit utrumque,
Metarum & sortes ducet, frontemque manumque,
Præbebit vati crebrum poppysma roganti.*

————— One Scheme will compass them;
In one, Mans Fore-head and his hand is shown;
And to the teller kindness is bestown.

And yet when he describes his *Zoilus*, he doth it by the filthy spots and signs of his body, and not by those of his hand: for the *Chiromancer* may not see every ones hands, and sayes of this *Zoilus*.

2 2 ——— *Tristis*

Tristis

Occurras fronte obdulta, cen Marsia victus.

Post

*Vultus gravis, horrida sicca**Sylva comæ. nullus tota nitor in cute, qualem**Præstabat calidi circumlita fascia visci,**Sed fruticante pilo neglecta, & squallida crura.*

How

Like conquered *Marsia*, with a cloudy brow?

And afterwards,

A heavy countenance and bristled hair,

Like a rough Wood, naught fashionably fair,

But as ore laid with Birdlime: on thy thighs

Though meagre, ugly shrubs of hair arise, &c.

So *Martial* describes his.*Crine ruber, niger ore, brevis pede, lumine luscus,**Rem magnam præstas Zoile si bonus es.*

Squint-ey'd, club-foot, red hair, and swarthy face,

A wonder *Zoilus*! if the least of grace.

Homer in the second of his *Iliads*, and the 18 of *Odusses* describes *Thersites* and *Irus* mischievous and evil speakers by the lineaments and composition of their Bodies: see here the description.

It seemed here that nature needs would be,

Employ'd to forge out all deformity,

He was purblind, crump shouler'd too and lame,

Sharp head and ill bon'd body out of frame,

But little hair, a long and folio ear,

In brief so ugly as to wonder were.

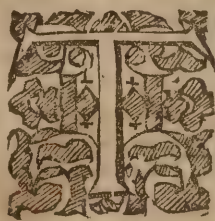
As for the second, he sets him forth without ought of beauty, big, and cowardly, and such as *Lucian* represents his *Happelopin*; for the greatness of the body diminishes the courage, as *Aristotle* says, and the soul follows the composition of the body, that is to say the marks: so the same Poet describes *Ulysses* and *Achilles* of a middle stature, and consequently courageous.

By *Physiognomy*, the humors and the inward part of the soul is so truly known, that *Socrates* the most virtuous Philosopher, whereof the Oracle it self hath given this Testimony, Ἀνδρῶν ἀνάντων Σωκράτης σοφώτατος. *Socrates* the most wise among men, yet being described by his *Physiognomy* (by a Philosopher skill'd in that Science) was the most nasty and unhandsome of all men living, and totally lost as to lust and luxury. His disciples laugh'd at this judgement as utterly false. *Socrates* replying to them, said; My Friends, these things according to Nature should be so indeed, but I have corrected the vices of my nature by the rule of Reason; as if he should say, the imperfections of Nature may be reformed by Vertue, and that a man may in some sort resist his destiny, if he be wise, and allay his ill fate with a syrup of the punishment or shame that must follow. There is a story to this purpose taken out of the learned *Pasquier* in his curiosities of *France*. In the Reign of *Lewis* the 12. the Duke of *Nemours*, Nephew to the said King and his Lieutenant General, in all the Countries beyond the Mountains, deliberating to give battel to the Spaniard, some dayes before the Battel was at *Capry* together with most of his Captains; the Lord of that town was called *Albert Mirandula* a very Learned man and Cousin germain to the great *Picus Mirandula*: This Lord in his entertainment of the said Prince and his Captains mentioned a Judiciary Astrologer which was with him, a man very expert in that Science aged 60 years, and very famous for his Predictions. At the request of the Duke of *Nemours* he was sent for, to whom the Duke

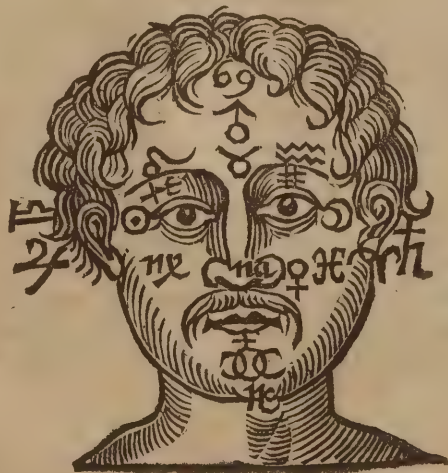
Duke presented his hand, who after many words of complement, told him, that he should give Battel to the *Spaniard* and the Viceroy of *Naples*, and that he should gain the victory; but he advertized Mounſieur de *Pafiſe* and de *Bayard*, to have a care of him, for he should be kill'd in that battel; he told the ſaid Gentlemen all that should come to paſs; and more particularly he told one called *Iacquin Caumont* an Enſign bearer, in the Company of Captain *Molard* (who had done him ſome injury) that he should be hanged within three moneths, which happened accordingly; and to all thoſe to whom he had told their Fortunes, it happened according to what he ſaid; and he looked as well upon the Face as the hands, as the ſaid *Pasquier* ſaies, and yet he did not look upon the hand of the ſaid *Iacquin*, but only on his face.

In the ſame manner *H. Sannurenda* the good Monk, revealed to *Charls* the 8. King of *France* his Adventures, by his Phyſiognomy; and told him the ſucceſs of his Voyage, and return from the Kingdome of *Naples*, which buſineſs rendred the ſaid *Sannurenda* ſuſpect to the Pope. Therefore not to inſiſt any farther on theſe diſcourſes and Hiſtories, which the Reader may find if he pleaſe, in the Authors before mentioned; I ſhall only for to conclude, ſay, that I may without tediousneſs advance into my inſtructions, that no man can well foretel any thing, and judge of *Chiromancy* without *Phyſiognomy*. Therefore I ſhall here give an Epitome and Abridgement, ſuch as I ſhall conceive neceſſary for Inſtruction.

C H A P. II.

An Epitome or Abridgement of Phyſiognomie.

HE *Hebrews* have extreemly honoured this Science of *Phyſiognomy*, and the Scripture gives you the *Phyſiognomie* of *Iacob*, *Moses*, *David*, *Absalom*, *Jonathan* and many others. The Compilers of the *Talmud* have made a Treatiſe of it, both of *Chiromancy* and *Phyſiognomie* called מַסְכֵּת יָדַיִם *Massechet Iadaim*, that is to ſay, The Treatiſe of the Hands; where they diſtinguiſh *Phyſiognomie* from *Metopſcopie*, which is indeed but a part of *Phyſiognomie*, which the *Greeks* underſtood well, ſaying, μετωποσκοπία ἀπὸ τοῦ μετώπου καὶ ἐπιτοκοπείν, i. e. a Science whereby things to come are known by the aſpect of the forehead. Theſe *Greeks* knew alſo *Umblicometry*, and divers others, but as for *Phyſiognomy* they placed it according to this Figure



And

And to represent it more clearly, the whole is placed after this manner.

The Forehead
The Right Eye
The Left Eye
The Right Ear
The Left Ear
The Nose
The Mouth

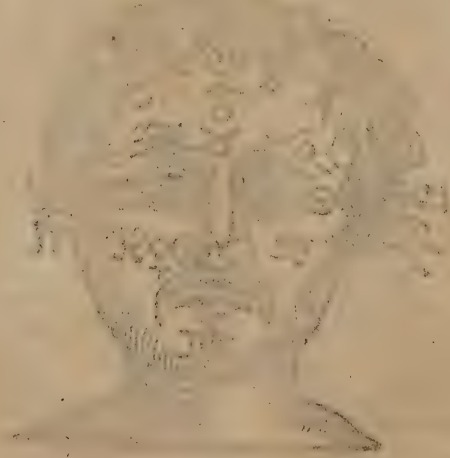
Mars
Sol.
The Moon.
Jupiter.
Saturn.
Venus.
Mercury.

And as for the Signs of the Zodiack upon the Face, they are Attributed, Accomodated, and placed thus.

♋ Cancer	In the Forehead the Zenith.
♌ Leo	The Right Eye-brow.
♍ Virgo	The Right Cheek.
♎ Libra	The Right Ear.
♏ Scorpio	The Nose.
♐ Sagittary.	On The Right Eye.
♑ Capricorn	The Chin which is Nadir.
♒ Aquarius	The Left Eye brow.
♓ Pisces	The Left Cheek.
♈ Aries	The Left Ear.
♉ Taurus	The Middle of the Forehead.
♊ Gemini	The Left Eye.

So the *Greeks* and *Hebrews* have ordained and constituted them for the profit of the knowledge of this Science: But before I bestow a particular Chaprér upon *Me-toposcopy*, which shall be the eighth, let us first Treat of some particularities depending on these Sciences, and which are somewhat of ornament to them.

CHAP.



C H A P. III.

Of the Natural Marks and their Correspondencies (according to their Position) to the Signs of the Zodiack , and how we may by knowing them make the Horoscope.



Tis a certain thing that every Humane Creature when it is born hath in some part of the body the mark of the Sign or Planet that governed at the hour and minute of their Conception and Nativity, which Marks are in the parts of the body which are referred to those signs and Planets: for if the sun at the Nativity of any body be in *Aries* or other sign, and be ascendent, the mark of that sign is in the head; and because it is the first house of *Mars*, there is also a mark in the Privities which are governed by that Planet; and further if any Planet govern at the instant of the Nativity, or be Chronocrator, there will be the marks of it. And that is the reason that sometimes there are three or four marks on the bodies of some, in which case we must take heed that we be not deceived in the sign of the Zodiack, which is the ascendent, the mark of the Sun or of any other Planet that governs. For it is to be noted that the mark of the Ascendent is ever the highest; that of the *Sun* below it, most commonly on the left side, where the heart is, which is referred to the sun; and the other which is below these two, is that of the governing Planet. By the knowledge of these marks we may find out the Nativity of any one, taking by these marks the three principal parts requisite to do it, which are the true Hylegiacal places; we place them thus, he that is born under *Aries*, hath the mark answering to that sign, that is in the head, whether it appear in the face, or be under the hair of the head; if it be in the hair towards the Crown which the Greeks call *κορυφή*, or in the occiput, or hinder part of the head called *ισχίον*, he that is born and hath the mark in those places, is born in the first part of *Aries*, which is called by the *Arabians* *Salhay*, and hath four stars, and this mark is in the form of a little bladder or Wen. If the mark be upon the face, on the forehead, or under one of the eyes, or upon the upper lip, and that it be in the form of a Pea; Wart, or Mulbery, having hair on it, he or she that hath it, is born under the second part of *Aries*, that is from the tenth degree to the twentieth, which the *Arabians* call *Allothain*; but if this mark be below the mouth, or towards the chin, the party is born under the third part of *Aries*, called by the *Arabians* *Alluthon*, that is, from the 20th. degree to the 30. In like manner are all the signs of the Zodiack divided into three parts into 10, 20 and 30 degrees: those who have this mark of *Aries* in the face, have that of *Mars* which governs at the Nativity in the Privities, or above it in the form of a Wart or Pea, because *Aries* is the first house, and most commonly this mark is in the ballance or neer it. When the person is born under *Taurus*, the mark is in the neck; if it be in the first part which the *Arabians* name *Adoldaya*, it is in the throat, in the form of a Raspberry, or little red spot, or like a Cats foot, which mark is alwayes ill. If the person be born under the second part, which is from 10. degrees to 20. the mark is of one side of the neck, of the form abovesaid: If he be born under the third, the mark is behind, but in the form of a little bubble or a Wen; beneath these marks upon the left arm is the mark of the *Sun*, and that of the Planet which is Lord in that part whereof he governs; as if it be the *Sun*, his mark, as I said, is on the left side; but if the *Sun* be Chronocrator, his mark is towards the left ear in the form of a Raspberry or little Pea: you must observe from the place

of

of the marks of all the Planets, when they are Lords of the Nativity, the places where they are situate: as if *Jupiter* be Lord, who governs the Liver, the mark is on the right side, where the Liver is, whether it be on the neck, or on the arm, or on the thigh; if it be *Saturn*, the mark is also on the same side, because he governs the Spleen, but that mark is alwaies black in the form of a Mulbery or a Vetch or other black spot, hairy most commonly: this mark is more backward on that side then otherwise. If *Mars* be Lord, his marks are in those parts on the right side, and commonly in the head before, or else on the belly neer the privy parts, or on the groyns; these marks are red or purple, and commonly great as Roses or drops of Wine, or like Warts, coloured like Raspberries or Cherries. If *Mercury* be Lord these marks are on the left side, and sometimes on the privy parts, or upon the legs, they are of an Olive colour, and in the forms above mentioned. If sometimes it happen that these marks are right one against another, that of *Saturn* being on the right side, and that of *Mercury* on the left, upon the heart, the reason of it is because *Saturn* was in the ninth house of the Nativity, which is the House of Religion and of long Travels. It is said that Saint *Jerome* and *Apolonius* the *Thyennean* had them so: and many others.

When the *Moon* is Lady of the Nativity; the mark is in the head on the left side, not only one, but commonly two or three; that is the reason that sometimes in the face there are six or seven; and ordinarily these marks in women are warty and white or pale like scallions. When *Venus* is Lady, these marks are in the Reins, Cods, Thighs, or haply in the Neck because of *Taurus* her first house, which governs that part. The form of these marks is like a bulbe or flat mark, of a Violet colour or whitish, and signifies nothing but Lasciviousness. When one is born under *Gemini*, they have their mark in the arms: if it be the face or first part of this sign, the mark is on the right arm, neer the shoulder, or towards the elbow. If one be born under the second part, called *Alcaya*, the mark is on the left arm, in the same parts as the former; But if under the third called by the *Arabians*, *Aldaman*, the marks are towards the hands, from 20. degrees to 25. they are in the right arm; from 25. to 30. on the left, and those of the Planets are in the places before mentioned. When *Cancer* is ascendent, the marks of the ascendent are on the right breast, in the form of a flower, or track of a Hares foot, whitish, and having a very small hair on it. Some credulous People, as *Sprævier*, *Bodin* and others, have thought these to be the marks of the Devil, and have been the cause of the death of many poor souls that have been accused for Witches: A foolish mistake that hath long reigned among the simple, and reigns yet, because this mark to many that are *Lunar* is insensible, which our Magistrates and Senators ought to take notice of, whence it shall come to pass that the places of Execution shall be no more filled with such odious spectacles and punishments inflicted on innocent creatures. If the party be born under the first part of this sign of *Cancer*, the mark is above the breast, and shall be more insensible, nay so, that if it be pricked with a bodkin, pin or needle, the party shall not feel it. When one is born under the second part of this sign called *Alcay*, the mark is on the side of the Teat, like a Cherry, or a flower, and that is very tender: But when it is under the breast, it denotes the person born under the third part; if it be in the likeness of a track, it is sometimes (especially when the Moon is in that sign which is her house, and wherein she is two days) insensible, but not alwaies. When *Leo* is ascendent, the only house of the *Sun*, the marks are on the left breast, or at least on that side, because of the heart, which the Sun governs. If the mark be above the breast, the party is born under the first part of the sign: if it be beneath, under the second; and when tis on the side towards the arm pit, he is born under the third; the marks are like a Vetch or a Lentil; and observe that the marks of *Leo* are very small, and hardly visible because of their littleness. The Nativity being under *Virgo*, the marks are in the stomach, to the Navel, not rising in the flesh, but flat, like black or reddish spots. Those that are born under the first part of it, have the mark on the upper part of the stomach, neer or between the two breasts; those of the second part have it under; those of the third, neer the extremity or lower part of the stomach; those that have this mark, are very inconstant: for *Mercury* governs there. When *Libra* is ascendent, the mark is in the navel, or Reins, the place

place of *Venus*, they rise up like warts; and are small, soft, and hairy, and in the form of a mans yard: those of the first part have it in the Navel the place of the strength of *Venus*; the second have it beneath, on the left side, which place is called *Alcabenech*. The third are in the extremity of the Belly, neer the places of the hollow veins, and are in form black and very hairy. The marks of the second house of *Mars* which is *Scorpio*, is referred to the privy parts, both of man and woman; those who are born under the first degrees of this sign, have their natural mark upon the left Cod; those who are born under the second, that is from 10 to 20. have it on the right, like a little pea; and those under the third part, have it under the privities, in the form aforesaid. And those that have it in that part are much given to filthiness and dishonesty; And when women have it in that part or under the privy part, and that they meet with men that are so too, the act of Generation is alwaies like that of an *Incubus*, and was so esteemed by the Ancients, who are thought to be abused with foolish credulities; for such people wherever they meet, advance their unclean desires. Those who are born under *Sagittary*, have their marks in their buttocks or thighs, the which marks for the first places are like a bulbe, & big enough, and those are born in the extremity of the third part of *Sagittary*. Those who are born under the first part, have the mark on the left thigh, those of the second, on the right; and those of the third, in the places aforesaid. Those that are born under *Capricorn*, have their marks in the knees, the which marks are flat, and seldome rise up; which if they do, it is a sign of a Goatish or Buckish humour. Those that are born under the first part, have it in the right knee; those under the second, in the left, and those under the third, under the knee at the places of the garters. The legs are governed by *Aquarius*, and those that have this sign ascendent, their natural marks are in the legs; those that are born under the first part have it on the right leg, and it is somewhat long, in the form of a wave, and seldome rises above the superficies of the flesh; those who are so marked, are very light and unconstant. Those who are born under the second part, are marked in the left leg in the same form as that of the right; who are born under the third are marked in the calf or Muscles of the legs in the fashion of a Mulbery, Cherry, or a Scallion; and those born under this third part, are good Footmen, and fit to be Laqueys. The last of our signs is *Pisces* or the Fishes which govern the Feet; those which have it their Ascendent, have their marks in the Feet. He that is born under the first part hath them on the left foot; they never rise above the superficies of the flesh: Those born under the second part, have them on the right Foot, as the former; and those under the third, under the Feet (which are the Royal marks) or haply in the heels, for *Jupiter* governs there most strongly: and those which are marked in those places are assured of the honours of the houses of great persons in Military charges, which I have observed in many of quality, who at the present enjoy those honours and dignities. The marks in those places are great and spacious, and inclining to red. Those who are born under this part have a pleasant countenance; having fair eyes, a handsome face, proper body, somewhat fat, a good wit, ingenuity, subtilty and courage, yet with a sweet and pleasant discourse, and an humour liberal enough. Thus are the natural marks briefly known, and their situation according to the signs of the Zodiack, placed after the manner mentioned before in *Chiromancy*. For the perfection of the whole humane body, from those marks we may draw the Horoscopes, when we once know their situations; as if there be one that hath a mark behind the neck in that form as we have before represented, and that it approach the head, he is born in the 27. or 28 degree of *Taurus*; if it be in the 27. degree, *Gemini* shall be in the succeeding house in the 26 degree, and under the earth will be *Cancer* in the 28 degree; and in the succeeding house of this Terrestrial *Algol* will be in *Leo*, in the 12. degree. So shalt thou find the other positions successively by the place where the marks are; and for a full example, I will here give thee a Figure out of *Belot*, and his judgement thereupon, "which was, saith he, made for a young man a friend of mine, who was barbarously killed about the month of *May*, in the year 1623. Having therefore first known his Natural mark to be on the right knee, upon the top of the knee drawing a little backwards; I thence inferred he was born in the end of the first part of *Capricorn*, which is the ninth or tenth degree; which having known and he desirous

“to know what should befall him by the other marks, both of the Sun and the Lord
 “of the Nativity: I erected the following Scheme according to the position of those
 “marks which is the true Astrology, and which those who are least acquainted with
 “Astrological and Astronomical Learning, may imitate; such was the Figure and its
 “exposition, all which happened true.

The Time is thus taken, 1619. Hor. 5. 31. P. M.

The { First House 9 ♍
 { Second House 24 ♎
 { Third House 17 ♏
 { Fourth House 16 ♐
 { Fifth House 3 ♑
 { Sixth House 18 ♒

↳ Their opposite Signs and Degrees,
 constitute the Figure.

♋ Is in the 11 of ♑ in the 5 house.
 ♎ In the 3 house in 18 degrees of ♏
 ♏ Upon the Cusp of the 7 house in 7 degree of ♐.
 ☉ In the sixth in 22 of ♑.
 ♌ In 25 of ♒.
 ♍ In the 4 Angle, in her exaltation in the 20 of ♐.
 The ♎ In the 9 in 22 of ♎.

Thus is the position of Heaven, Geomantically considered.

And from this Figure, I thus draw my Judgement; “Mars being in his fall from
 “the earth, neer the West angle in *Cancer*, and opposing the Horoscope of the Na-
 “tivity, gave me reason to say that the blood of our Friend should be treacherously
 “spilt; *Saturn* being in the sign of the sixth, and in the fifth house, which is that of
 “servants, that the murder should be committed by one that was neer, or related to
 “the person, and *Mars* being in a Platick aspect to *Venus*, who is posited in the fourth
 “in her own house, signified all this should be caused by an indiscreet love: This
 murder happened at the time that I foresaw it should, and this miserable accident
 was effected by some servants that he loved well, and all through the jealousy of a
 simple love. By this Figure any one may learn to calculate a Nativity upon the Na-
 tural marks, provided that he punctually know their situation, and thereby in what
 degrees of the signs those which have such marks are born, that so he may erect right
 Schemes, and draw true significations.

C H A P. IV.

How the Nativity may be found by Physiognomie ; the which is demonstrated by that of a Prince done by this Science with its true significations advanced in this place for an example to the curious.

WE have Treated in the foregoing Chapter of the manner how to calculate the Nativity by the means of the Natural marks : But because the marks cannot be alwaies seen, being oftimes in secret places and the privy parts, I think it fit to lay down another way to find out the Nativity of any body whatsoever, by the sight of *Physiognomie*, especially of the face, which every one may see and examine, and judge of it accordingly ; for by the face the temperament and complexion is known ; as also assuredly, the Planet that was Lord of the Nativity, putting all to the Question, taking the hour, the day and minute of the Question, and knowing the seven Planets, the four Humours or Temperaments ; which is to be very carefully considered, for to make any thing certain. And that is seen and known by the lineaments of the face, as you find in the Rules I have here put down.

First, he that is Cholerick having *Saturn* in his Radix ruling, is pale, having his eyes deep in his head, looking downwards, slow-paced, red eyes, or like those of a Cat, and little. Secondly, if *Saturn* be in the Nativity in the Flegmatick Radix of any person of either Sex, he is naturally fat, the colour of the eyes, and the eyes themselves like Lead, and all about them there is as it were a bruisedness ; he is slow in all his actions, and carries himself herein in a Courtly manner. When *Saturn* rule hath in the Nativity of a Melancholick person, it causes the man have his face awry, ill favoured, and a fool, being of divers colours, sad, fearful, having the eyes most commonly a squint. He is nasty, slovenly, clownish, unconstant, hath a sinking breath, is thoughtful, desiring great things, but most mischievous, nay shall be hard to beleive any thing of the Divinity, but a mocker and insolent, going proudly and gravely ; he shall have thick lips, the shoulders very fleshy, and marks at the knees, and heels ; he shall pass away his life in a Tavern, or in a Cloyster being in extreams.

But *Saturn* participating of the Sanguine humour, which is the Royal one, and the best of the Temperaments, the properties are these : They have the voyce sharp and strong, they are merry and jovial ; but there are very few that have *Saturn* Chronocrator, are of a Sanguine humour ; as for the face they have it fair enough, but the colour like an Olive, red eyes with bloody spots in them. So much for the Physiognomy of the *Saturnines* ; now for the *Jovialists*.

1. He that hath *Jupiter* in his Nativity, in the Cholerick significant, is of a white complexion, hath a long beard, and is bald in the forehead, the hair reddish or yellowish, very soon angry, yet wise. 2. If the said *Jupiter* rule in the Nativity of a Flegmatick person, he is of a good stature, and well proportioned, fair-hair'd, his nose like a Trout, black eye-brows, a green eye, and bleared. 3. For the Melancholy, *Jupiter* is seldome in such Nativities. 4. As for the Sanguine Humor, tis there that *Jupiter* governs most ; a Sanguine person, hath the body white, the face somewhat red, the eyes not altogether black, white teeth, high forehead with four apparent Lines therein, the which signifie, good husbandry, wisdom and liberality.

1. When *Mars* is Lord of the Nativity of a Cholerick person, the party is red as if he were sunburnt, hath a round face, Cats eyes, and bleared, a cruel countenance arrogant and proud ; he is bald on the Crown of the head, of a middle nature, the forepart of the head big, the nostrils issuing out, and when he goes he

ruling in the
several temperaments.

ruling in the
several temperaments.

ruling in
the several
humours.

makes but short paces, he goes lightly, and is of himself given to evil. As for the woman of this Humour, she is described by *Martial* in these Verses, upon the kisses of *Philena*.

Cur non basio Philena? calva es.

Cur non basio te Philena? rufa es.

Cur non basio te Philena? lusca es,

&c.

2. But being in the Root of the Nativity of a Flegmatick, he makes him reddish or yellowish of a small and suddain nature, a great Contessor, Talkative and a Lyar; he is bald on the crown of the head, hath a broad face and great head, he looks on the one side in an arrogant manner: His nature is much given to be vicious. 3. When *Mars* is Lord of a Melancholick Nativity, it makes the party have a threatening countenance, and have the marks in the face. If *Aries* be ascendent, he is crumple-shouldered, hath a long face, the head in a form of a Perimid, the hair of a Chestnut colour, great eyes and yellowish; to be short, the person is guilty somewhat of folly. 4. If *Mars* be in a Sanguine Nativity, which happens very seldom, the person will be very well featured, round-faced, flaxen-haired, green-eyed, the countenance gentle at first, but the speech bold, proud and menacing. As for *Mercury*, he never is but in three Complexions; if it be a cholerick, the person is of a great stature, lean and of a leaden colour, and sad, having not much hair, wild eyes, and deep in the head, with narrow lips and short teeth. 2. When he is in the Nativity of a Melancholick and is retrograde, the party is incredulous, subject to many vices, and is always marked by nature, looking a squint, wry mouth'd wry neck'd, and crumple-shouldered. 3. When it is a Sanguine humour, the man is well disposed, both in his Corporal and Spiritual proportions, when *Mercury* is Lord of his Nativity. But for the *Sun*, when he is Alfridary or Lord of a Cholerick, he causeth him to be of a brown colour with some small redness, fleshy, having very great eyes, well bearded and well haired, the head great and round, and of a middle stature; he is a great dissembler and cautious.

☿ ruling in the several Constitutions.

Such was Ric. the 3. King of England.

The ☿ ruling in the Cholerick.

The ☾ ruling in the Flegmaticque.

Venus ruling through the several humors.

1. The *Moon* is most commonly significatrix in Flegmatick Nativities, for which reason, they are called *Lunar*, they are very white intermingled with a little red, having the head great and thick, the eye-brows joyning together, fair eyes, but haply unequal: if *Cancer*, be the ascendent of those persons, they are are fat beyond measure. 2. When she is in that of a Melancholick, she makes him corpulent, fleshy, fit to make a Monk on, having the head fit to wear the Cowle, curled hair; a long beard but not handsome; there may be also some signification of Gluttony, as having a great mouth and thick lips, especially the under lip.

1. *Venus* is never but in flegmatick Nativities; the persons are fair, courteous, amiable, gentle, having the body white, gentle speech, the hair thick, handsomely curling or crisping; their Natural mark is in the neck, which is very fair: they have black eyes, whereof the Ball is yellowish, which doth as it were burn or shine. A Maid born in this constellation will not long keep her Maiden-head, if she be high-nosed, which commonly happens. Now by these *Physiognomies* well considered (which he must needs do, who pretends to the knowledge of these Sciences) one may make the Horoscope very easily, taking one or more questions concerning some one whom we wish well unto, and would know his present and future contingences.

First, having by the lineaments of the face known what Planet was Lord, let us see if he derive of the nature of that Planet, having the lineaments of the face such as we have described; if they are conformable without any difference, then infallibly that person is born in the first house or face of that sign of the Zodiack which is referred to that Planet. As here we have a man that is white, fair spoken, having a long nose, fair hair and thick, a brown eye; he is born *Venus* being *ad instar*, in the first part of *Taurus*, which is the first house of that Planet: so proceed by way of Question, having proposed it to your self, and observed the hour and minute, taking the month and the day, you will certainly find this sign *Taurus*, whether it be in the house of life which is the first, or it be the tenth which is Helygiak, and is the house of dignities and honours; and from the Figure you shall thereupon erect, you may

may draw most certain significations, as Belot did for a young Germane Prince, whom he had the honour to see in the Subburbs of St. German at Paris. "My proceed (saith he) was thus, without desiring to know the day or hour of his Nativity, or his Age. "Having observed his Physiognomy; I saw he was Elegmatique, had black hair, red eyes, great eye brows, the mouth sufficiently rising up, great teeth, a fat neck and all the body full enough; my Question being made the 18. day of March at 7. of the clock in the morning, in the year 1623. I found that the Ascendant of this Physiognomical Question was Libra in the 10 degree, which is the last of the first part. "My Question was to know how long this Prince should live, what should be his Actions, Fortunes and Misfortunes; briefly what should happen in his days: I erected this Figure and thereupon made certain Quadrains and Resolutions, that my Friends might understand the significations of the said Figure, and the things portended to this young Prince. Which here for the obscurity thereof I have omitted, the Figure will inform you. I confess he hath left it dark, but there is a key to unlock this Mystery.

The Figure is thus to be conceived.

The	{	Tenth House	12 of ♄
		Eleventh House	19 of ♃
		Twelfth House	17 of ♆
	{	Ascendant	10 of ♎
		Second House	3 of ♍
		Third House	3 of ♌

The opposite Signs and Degrees make compleat the Figure.

The Position of the Planets.

- ♄ In the 5 of ♎, the North Angle.
- ♃ In the 13 of ♎.
- ♂ In the 2 of ♎.
- ☉ In the 2 of ♌
- ♂ In the 13 of ♎, the North Angle.
- ♂ In the 22 of ♌.
- The Moon in the 3 of ♎, the Angle of the ninth House.

This Figure is Geomantically formed,

C H A P. V.

That the Veins belong to Physiognomy, and are the principal parts for Phlebotomy, and how that by them, future sicknesses are known, and thereby their remedies.

Seeing the Veins make a part of our Bodies, and that they are apparent, and that by them and the temperament of the blood contained in them we judge of things to come; I have thought fit to discourse of them in a particular Chapter, as also of Phlebotomy. The Veins belong to *Physiognomy*, as appearing in all the parts of our body, and being as it were small Channels or little Rivulets that moisten this little World, as we see the Rivers, Fountains and Brooks moisten this great Terrestrial body; and by the waters we judge of the fertility and sterility of the place, by the moisture or drought of the years. So in the little Terrestrial body we judge of things to come; as by the colours and accidents of the Veins, the sicknesses and misfortunes to come are known: As if the Veins which appear in the Face are small and white, it denotes a man Feminine, and without courage, but if they be somewhat big, and of that colour, they demonstrate the person to be of a mild spirit, subtil and cautious; But if they are big, and especially those of the forehead above the Temples, and that of the middle of the forehead, called *preparata*, they signify a man free, liberal, subject to some slavery of *Venus*; and after the action it is easy to know him; for they will be swollen, and of a violet colour, which is some symptome of a Plurisie or Apoplexy. If they appear not but upon the doing of some violent action, or when one laughs, it signifies treachery and perfidiousness.

When in the Neck the Veins are large and great, they represent a strong anger and passion, especially when they are red; which is affirmed by *Polemon*, *adamantes*, and *Albertus Magnus*. *Si qui venas illas quæ sunt circa collum & tempora, turgidas habent & manifestas, & sanguinei coloris, intus fervere iram ostendit.* If about the Neck they are not much apparent, and pale, they signify the person temperate, wise, and reserved: If they are meanly apparent and clear, especially in a woman, they signify Chastity, Honesty and Modesty in all her actions; and to a man that he shall be honoured in Council, and in all his Enterprises. The women that have the Veins thus, are fair, and have a delicate white complexion.

When the Veins appear great and red in the arm, they denote the party Saturnine or Martial, being stout and strong: but if they be small, and clear, he is solar: if they be somewhat pale, he is *Lunar* and Melancholick; if they are somewhat reddish, and if there be neer the muscles certain vessels very big, it signifies the person venereous, and subject to the diseases of *Venus*.

When they are in that manner on the legs, they demonstrate that the person hath a weariness and weakness through all the body, having Ulcers within, and not appearing: If they are black and pale, they denote a great crudity of stomach, and an indigestion that causes vitious humors, which oft-times through their Acromony cause Malignant Ulcers and Cankers, and to women abundance of Flowers. Wherefore it should much concern the Physician or Chirurgeon to know them, their colours, accident and qualities, that so he may faithfully make use of *Phlebotomy*, which according to *Avicenna*, is nothing else but *Evacuatio humorum propter valitudinem recuperandam*. They should also know the number of the Veins, the place where the blood is to be let; they should at least know the day of the New Moon, her

Full

Full, and Quarters; the ill signs, and the signs which govern the parts of the Body, or the signs which are *Solar*, wherein there should be no bleeding nor touching in those places: they must choose the days which are good for Phlebotomy; The vein which is in the middle of the forehead called *Preparata*, it is to be opened in case of *Lethargy*, when it appears ill-coloured; so also for the *Hemicrany*; the two veins which are on the sides of the two ears, they are to be opened for to clear the Spirit and the hearing; that upon the bones of the temples called *Arteries*, there may be blood drawn of them, that the brain may be furnished with blood. Under the tongue there are two veins which may be let blood for the *Epilepsy*, *Squincy*, and the *Apothume* which comes upon the throat. On the neck there are two veins called *Original*, which may be opened, if the Chyrurgeon be expert, for the Leprosie, and that is discovered when the said Veins are leady and pale; and they may be especially opened for *Poluxie*, for it proceeds from a corruption of blood. The Cordial Veins are upon the arm, whence blood is commonly drawn for the evacuation of ill humours, which might hurt the heart. The lines of the Liver are also on the arms, the which are let blood, for to comfort and refrigerate the heart. Between the middle finger and the fourth, there is a vein may be opened for pains in the stomach and sides; the same place also may be opened for the Plague or Carbuncle. Between the Belly and the Hanches, there are two Veins, which may be bled; the right for the Dropsie, and the left for the pains of the Spleen. In each foot there are three veins, whereof one is upon the Ankle-bone, on the outside, which vein is opened for to expel pestilent Humors, and Impoethumes, and to provoke Flowers to women that are bound. Between the neck of the Foot, and the great Toe, there is a vein to be opened for the Epidemy and other evil Humours; the party must be let blood within 24. hours after he feel himself seized by the Epidemical disease, that is to say, within a Natural day: At the corners of the eyes there are two veins, which are bled for the redness of the face: at the extremities of the mouth there are two veins above and two below, which may be opened for the Tooth-ache, and Canker. Between the under lip and the chin, is a line that may be bled, for the stinking of the breath; Upon the two arms there are four veins, the upper comes from the head, the second from the heart, the third from the Liver, and the fourth from the Spleen. The vein of the head, is on the right arm, and it may be bled for the repletion of Humours and Blood; The vein of the Spleen is opened, for to cure *Tertian* and *Quartan* Feavers. In both the hands there are three veins; from that which is under the thumb, blood is let for to moderate Choler: that which is between the middle finger and the little one, is opened against Feavers. On the thighs there are two veins; one on the plain of the thigh, which is opened to assuage the pain in the Genital parts.

Behold what may be observed from the principal Veins, and those which depend on *Physiognomy*. Let us now see what may be apprehended of *Physiognomy* by *Geomancy*.

CHAP. VI.

*How to know the Physiognomy of any one whatsoever by Geomancy,
and judge of their Manners and Actions.*

WE have spoken somewhat of *Physiognomy* discovered by *Geomancy*, in our first book of *Chiromancy*, but that sufficing not, and the more fully to shew the Secrets of our *Chiromancy*, I have thought fit, and the Reader will not take it amiss, if in this second Book I bestow this Chapter, which shall be more instructive then what hath been spoken of it elsewhere: besides that, the Secrets of *Geomancy* shall hereby be more perfectly known.

To begin then, when we cast the lots of the points to make our figure, desiring to know the *Physiognomy* of some person whom we have never seen; upon the four first lines of the points, whereof arises the first mother, which is referred to the first house of the Figure, which is the house of Life, which comprehends the manners, temperaments, stature and lineaments of the body, nay of the mind; there you must make a stay; for it is enough to one that is versed in this Science of *Geomancy* to discover by this first Figure, what composition of body, and what manner of face the party hath whom we in this manner desire to know; if *Fortuna Major*, or *Fortuna Minor*; one of the two happens by the lot of the four first lines of the points: These Figures referring to the *Sun* and *Leo*, denote the person *Solar*; of a good stature, having the eye red, marked with red spots in the Apple; a long nose, like that of an Eagle or Kite, rising up high, or commonly great at the end, the mouth well formed, the under lip big, the cheeks full, the ears great and thick enough, commonly red hair, or flaxen; the man Naturally loves to transmigrate from one place to another, being a little guilty of a vain presumption, and walks with a proud and simpering pace, will pretend much to Sciences, but shall hardly learn the Superficies of them, and desires to be heard through, in all his loquacity.

2. When we would know the lineaments of any one of whom we are asked: if in the lot of the points there be *Via* or *Populus*, such persons are *Lunar*, white, somewhat more then ordinary, fearful of their very shadows: and this colour, humour and the actions of the persons are more proper to women then men: they have the face somewhat long, a wan colour, and the eyes walled, yet fair enough; the persons are cold, because they are unfit, and slow in motion, cowardly and negligent in their actions: they have their hair flaxen and very small, soft in feeling, and a short sight; for their stature, it is not great, small and feeble, not much fit for the warfare of *Mars* and *Venus*: As for the mind, they have it gentle, when they come once to the age of 25 years. If they are born in the first part of ☿, they will be more lean and meagre then in the second and third, they shall have the hair and the eyebrows small and narrow; the nose somewhat big, the nostrils open, their anger is but for a start; they are eloquent enough, yet full of vain presumption, thinking they know all things; they are much subject to diseases, especially *Dysenteries*, *Plurisies*, and pains in the stomach, and that because of the small heat which is in them; they are of the Nature of Apes, which is the reason that *Porta* puts them into a conformity in his Figures, such was *Maria* Duke of *Milan*.

3. If upon the lot of the points there happen *Acquisitio* and *Latitia*, which followeth the two houses of *Jupiter*; he for whom the Lots are cast, is of a jovial nature, and of a reddish colour; if they are born in *Sagittary* they are cheerful and well

well disposed; if it be in the first part, which *Haly* the *Arabian* calls *Abraham*: the person hath a fair body, a modest look, a small head, a thick face; handsome nose, fair and white teeth; for the mind, it is very subtle and pleasant, yet constant; for which reason he shall be much given to love Wise and Politick men, and they who shall converse with him, will be well pleased and satisfied: He will be somewhat covetous because of the governing Sign, he will attain to the highest Honours. If the Jovial person be born under the first part of *Pisces*, which is the second House of *Jupiter*, he will be yellow or whitish and tender; he will have a large breast (this sign is referred to *Latitia*) a decent beard, and a fair forehead, fair eyes, rather black then white, as being born before day: He is naturally inclined to fidelity and wisdom, though he be given much to laughing, Jovial, a lover of pleasures, frequenting Balls, Sports, Comedies, Tragedies and publick Recreations; He will be naturally subject to the Head-ache, but his mind shall be sound, and of a sound complexion, as being *Sanguine*, persons of which humour are moderate, favourable, pleasant and courteous.

4. When there happens *Puella* or *Amisio*, which are the two houses of *Venus*, the one representing *Taurus* and the other *Libra*, in the lot of the points they denote the man or woman Venereous: If they are born when *Puella* happens, or *Taurus* is the Ascendent, they are of clear colour, the body being heavy, clear, fair, pure, neat and spotless: the lips thick, and hanging out, especially the upper lip, they are of a low stature, having a fair countenance, long hair, not crisped, enticing great eyes; if they are born in the evening or at night, they have them of the colour of Cats eyes, or black, they are magnanimous and officious, and especially towards women, they are very sickly, and of a weak complexion. Those that are born when from the lot of the points there arise *Amisio* or *Libra*, are fair countenanced, laborious, they have a perfect *Symmetry* and composition of body, they are amiable, having a decent laughter, and a gracefulness, full of insinuation, they are great lovers of women: and if women, great lovers of men which is the reason that both the one and the other will be much given to the flesh, though they are unfortunate in their loves, which will be unchaste and dishonest.

5. If *Conjunctio* or *Albus* happen by the points, those being referred to *Mercury* which represents unto us π and η they denote a person of a decayed hue, dark and swarthy, sharp-sighted, black-hair'd, having a good pleasing voyce, a great mouth, thin small lips, the breast very hairy; they will be prompt, and fit for posting; their fancy or imagination will be somewhat touched with folly, beleiving they see Devils and Spirits possessing them, and such foolish opinions torment them much. Moreover they enrich themselves with vain promises of hidden Treasures which they imagine they shall find, and transformation of Mettals, as of Φ and Ψ into Gold and Silver; and they build imaginary Castles in their mind upon these promises. If they are born when there happens *Albus* or *Virgo*, the persons are of a decent Stature, white breasted, reddish hair'd, having much hair and curling, they shall be lovers of vertuous things, but somewhat hasty in their actions, and inconstant, changeable as to their promises, though they be desirous of Honour, and the company of great persons, from whose frequentation they shall promise themselves great matters, which expectation will cause them to undervalue their friends and kindred.

6. When there happens *Puer* or *Rubens*, which Figures are attributed to δ . and those who are born Martial and under ν , which is referred to *Rubens*, they are red or flaxen hair'd, a rough sort of people, rude and invincible, they are great talkers, rash, strong and impetuous, having bloody eyes, and being hasty through the heat of their mind; yet are they somewhat slender, faced like Lyons, soon angry, given to Riot, Furious, Fornicators, Rustick and given to gaming: If the party be born under *Scorpio*, which is the second House of *Mars*, he is well coloured, having much hair Chestnut-coloured, or sometimes red; they have the nose Freckled, and somewhat deformed, the eye-brows meeting together, the cheeks somewhat thin; ready to injure and offend other people, but his offences are easily pardonable, because he will acknowledge himself, and make satisfaction; he is a great Eater and great talker, taking pleasure to set neighbours at odds, as being a lover of suits and contestations. As for his temperament according to *Albumazar*, it is most commonly

Sanguine, a lover of those Arts, which make use of fire and Iron; will live long, it may be 92 or 100 years: he is fortunate in War, and all the exercises of *Mars*.

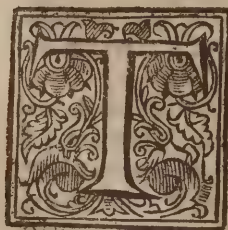
7. When there happens *Cancer* or *Tristitia*, the persons for whom the lots are cast, are *Saturnine*, and are born under *Capricorn* or *Aquarius*, they are churlish, *Melancholick* and ill condition'd, rustick, lean, and lovers of solitude and foolish imaginations, who when they walk, look downwards: if they are born under *Capricorn*, they have little heads, hollow eyes, whereby may be seen the little solidity there is in their minds; they have a hoarse voice, are deceitful, and faithless, and are cheaters though not guilty of much conversation, and when they are in company they bring nothing thither but their distastefulness. If it be *Tristitia*, which is referred to *Aquarius*; the colour of the face is black and leady, pale, or filbeard-like; he is great-nosed, and commonly high, smelling of an *Ethiopian*, having great lips, the hair curling or frizling, and very black: such persons are great Fornicators, and malicious, very undisciplinable, and yet ambitious to be neer Kings and Princes, though they are ordinarily most unfortunate in War: unless it be at Sea, where they are the more fortunate, because of the Nature of the sign; the greatest Fortune they are to expect, is upon the waters; they are reddish or red-eyd, which signifies their malice; most commonly they are the disciples of any new opinions.

8. If by the points there happen *Cauda Draconis* which is made after this fashion, which is referred to the fire, and consequently to *Aries*, the persons for whom the lots are cast, are born *Martial*, and their *Physiognomie* is *Martial*, and they are enemies to all the World, without friendship, as this figure is contrary in all good things promised by the Celestial Influences. When there happens *Caput Draconis* which is of this form, and is attributed to the Sun, the Lineaments of their Face are like that of *Solar* persons: and as for the hair, they have it longer and more flaxen; so they have a short sight, and are more calm ordinarily then the *Solar*; for the *Dragons head* is in all things contrary to the *Tail*.

Now seeing we discourse of the *Dragons Head*, which relates to some parts of the Head of man, the which it governs, we shall in the following Chapter Treat of the judgement of it, as also of the diverse forms thereof.

CHAP. VII.

Of the Head and its Judgements.



THE Learned and knowing *Hippocrates* in the sixth Book which he wrote concerning ordinary Diseases, saies that by considering the head of a man, it may be judged of the whole body, that being the most apparent of all the parts of the body, and is not covered nor masked, and especially the face, which at the first sight is seen of all, that so may be judged of the temperament and actions of the Person. Now in our Science of *Physiognomie*, the form, proportion, and dimensions of the head are to be considered; for by it, and its form we judge of the mind contained therein, which is that that distinguishes us from beasts, and makes us know the breath which is said to have been blown into our face by the perfection of all things, that so he might give us the Epithite of Saints, which is the mark which all wise men aim at, for the obtaining of that immortality which is desired by pure wisdom. That therefore we may come to this discovery, it is thus;

A little head is never without vice, and most commonly is guilty of little wisdom, but rather full of folly, which is naught and malicious.

A great head doth not signify any perfection of manners, though there may be sometimes, but not often, goodness of Nature; the most perfect is the round head, which is somewhat depressed on both sides after the fashion of a Sphear compassed about with its Zodiack. The best form of a head is moderate, as greatness and thickness, and of a decent and convenient roundness, which before and behind is tempered with a little compression. The reason why some have little heads, and so consequently no great plenty of sense, is, as the Physicians say, want of matter, or the straitness of the place where the child is formed, and the great head is caused through the abundance and superfluity of seed in the formation, or happily some thing artificial which the mother might use, or her imagination; but if there be a little matter with the force of the first formative power, the head will be of a decent form, and not much malicious; for the malice is represented in a man by some deformity or monstrosities.

The Brain one of the Noblest parts of the Body is according to the form of the *Cranium*, for if the *Cranium* be corrupted, the brain is so too. The head of man, hath proportionably more Brains then all other living Creatures; and men have more brains then women, and the head of man hath more joynts then any other creature. So the well formed head is like a Mallet or Sphear, there being some emiency before and behind; the form of the middle ventricle should be a little compressed, so the cogitative faculty is the more notable. If the forepart be depressed, the man is of no judgement; if the hinder, he hath no memory, having a great weakness in the motion of the Nerves, and consequently of all the parts of the body. The strength of the Brain is demonstrated by the strength of the body and Nerves, as also by the breadth of the shoulders, the breast, and the lateral parts, called *Hypocondres*, which are the junctures of the Liver to the Spleen. The head which is of a handsome and decent form, augments the sense and vertue, and denotes in the man magnificence and honour; but if deformed, the contrary: the judgements we shall thence draw are these.

1. A head not beyond measure great, denotes persons fair, wise, and well conditioned, studious, having a strong and great memory, given to the reading of good Books.

2. Those that have the head out of measure big, are commonly foolish, indocile, not far from a little madness: they do nothing that speaks any gentility of spirit, but live sadly in a perpetual Melancholy, or happily gluttony.

3. When the head is big, proportionable to the body, the sinews of the neck big, and the neck it self strong, it is a sign of strength, choler, magnanimity, and a Martial Humour.

4. When a man or woman have the head long and sharp like a Pyramid, or Sugar loaf, it denotes a man shameless, who in his youth had a vivacity of spirit enough, which at the age of twenty years vanished away: many such heads may be seen amongst us; such persons are gluttons and great eaters, rash and bold, which proceeds from the dryness of the brain.

5. A head well composed, and of a good form, according to the dimensions of the body, and if the ventricle before be well formed and well tempered; for the apprehension of species proceeds from heat, and moisture, and the retention proceeds from the draught in the hinder part; a Head thus formed, signifies goodness and Wisdom.

6. A head having the middle ventricle somewhat compressed towards the sides, denotes the cogitative faculty, Natural, diligently comprehensive, ratiocinative and eloquent, which proceeds from the union of the spirits that are in that place; those who have the head thus, are learned and knowing.

7. A head that is altogether spherical, signifies mobility, inconstancy, forgetfulness, little discretion and wisdom.

8. The head very little, is necessarily an evil sign; and the less it is, the more folly there is; the person is subject to sickness, because of the small quantity of brains, the

ventricles being narrow, wherein the spirit being pressed, cannot exercise their functions, as being shuff'd together and smothered; whence it comes that their imagination is neither free nor good, and their Memory is slippery: such persons are very choleric, and hasty in all their actions, and are more like St. *Mathurin* than *Secrates*, and are commonly verriginous, and exceed not 56. years at most.

9. A Head out of measure long, and oblique in the organs, denotes impudicity and imprudence, they are like the Swine, as *Porta* says, wearying themselves in the defilement of venereal actions.

10. A Head that is low and flat, denotes impudence, and dissoluteness: a Head high before, folly and stupidity of spirit.

11. A Head that hath as it were a ditch behind, and is depressed and hollow, denotes a man subject to wrathfulness, being of a Melancholick humour; this head hath some likeness to that of a Camell.

12. A big Head with a broad forehead, is like that of an Ox, having a large Face, like a Gyant, it denotes a man slow, gentle, yet laborious and extremely indocile.

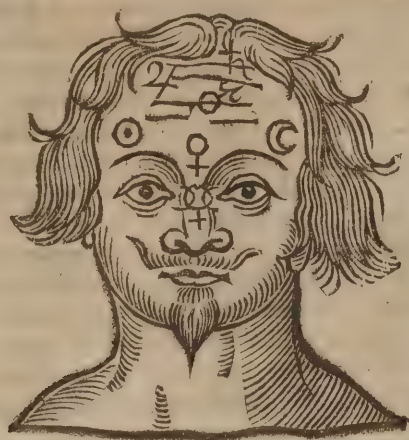
13. When the Head is straight, and almost flat in the middle, of a middle size, it denotes that man hath a good strong understanding: that he is courageous, and fears nothing as to the affairs of the World, that he is indefatigable in the vicissitude of fortune, and that all the afflictions that can happen to him, cannot make him quit his constancy and conduct, but is firm amidst the most outrageous accidents; if he have a high forehead, he is perfectly Martial.

C H A P. VIII.

Of Metoposcopy, and the significations of the Forehead, and the Planets placed thereon, according to this Science.

Metoposcopy is a Science depending of *Physiognomy*, which we have defined in the second Chapter, to be a Science of judging of things to come by the aspection on the Forehead, as also of knowing the temperaments of any one. No Divination is certain, unless it be joyned with, and assured by *Astrology*, which at present is the certainest Science for the prediction of things to come; and the joyning it to the other Sciences of Divination, renders them more recommendable, and more perfect: for *Astrology* is the foundation of whatever concerns the prediction of things to come. That is the reason that in our *Metoposcopy*, for the greater perfection thereof, we accommodate the seven Planets, as you find them in this Figure,

OF



Of the significations of the said Planets, we shall discourse after the description of the forehead. The forehead is a part of the Face, situate in the *inciput*, confined by the Eyes, the root of the Nose, and the Temples; and by the accidents thereof is discovered sadness, joy, clemency, gentleness, severity, humanity, frowardness, wisdom, folly, silence, whence came these Proverbs, *Frontem exporrigere*, *frontem extrahere*: and *Aristotle* says, *Frons verecundia & honoris sedes*; For it is a neighbour to the place of the Fancy, being as it were the enclosure of the common sense in the higher part of the brain. The forehead hath its dimensions, that is to say, Latitude, Longitude, Roundness and Fulness: the Latitude begins at the root of the Nose, where the eye-brows discontinue, and ends with the first hairs neer a branch of the hollow vein: the longitude is from one temple to the other: the Longitude and Latitude make the roundness, when all things are well joyned together; and the plain foreheads are such, because they are depressed and without elevation. The diversities of foreheads, are, the great, the little, the round, the oval, the lean, the fat, the broad, the narrow, the collected, the confused; as for the lines and veins, they are, the cloudy, the straight, the concave, the slender vein. Upon the forehead we place the seven Planets upon the lines as it is to be seen in the Figure; On the first line neer the hair is ♄, on the second ♃, on the 3. ♂, on the 4. ☉, on the 5. and lowest ♀, and ☾ upon the Nose.

The Moon on the left eye, and the Sun on the right. *Venus* at the Root of the Nose. Of the situation of the said Planets and their significations we shall speak of after the significations of the diversity of foreheads, sith these two are all that is comprehended in all the Science of *Metoposcopy*.

1. A great and spacious forehead signifies a sluggish and fearful person, that is compared to the Ox; most of those that have the forehead such, are people of good consciences, not given to do any hurt; they are very fit to become Lawyers.

2. The little forehead, denotes the person indocile, wicked, and given to mischief, believing nothing but his own foolish opinions, they are compared among the Beasts to the Cat or Rat of *Pharaoh*. The Emperour *Caligula* had it so, so also was he an Epitome of all cruelty and cowardise, and would never believe any person of Authority.

3. The broad forehead represents a person gluttonous and unclean, especially in regard of the act of generation, as having somewhat of the Nature of the Swine: such persons are given to flattery, professing in shew all manner of friendship, but behind a mans back they are his enemies, speaking evil and offensive words, and scandalous to those whom they pretend an affection to. *Bartholomew Cocles of Bulloign* says, that a forehead great and broad on all sides, without any hair, or as it were bald, signifies an audacious and understanding person, but sometimes malicious and very wrathful, and not legal, and oftimes a great Lyar.

4. A forehead pointed at the Temples of the head, so as the bones do almost appear

pear without the flesh, signifies vanity, inconstancy, little capacity, and not much resolution in business, but changeableness every moment.

5. He that hath the forehead somewhat swollen by reason of the thickness of the flesh, at the temples, as if he had jaws or cheeks full of flesh, it denotes the person very courageous and Martial, it is one of the marks that a great Captain should look for in the choice of his Souldiers; moreover those that have such foreheads are proud, easily angry, and forward to engage themselves in combats.

6. A square forehead, denotes according to Aristotle magnanimity: *Quadrata frons* (saith he) *pro faciei ratione mediocri magnanimos ostendit ob similitudinem leonis.* Those that have such a forehead are courageous as Lions, and are compared to them because of their strength, courage and Prudence. See *Porta*.

7. He who hath the forehead wrinkled and low in the middle, and seems as it were double in the face, near the nose, that is to say frowning, wherein there is a valley or descent, is a simple person, magnanimous in adversity, and fortune is very cruel and cross to him.

8. He that is bald, or hath little hair on the forepart of the head, having the forehead plain, and the skin delicate and smooth, which the Greeks call *desquation*, unless it be the superficies of the nose, is unconstant, wrathful and ill-conditioned.

9. He that hath the forehead gathered together and wrinkled, is a flatterer, and hath somewhat of the nature of a Dog; he flatters, but it is for to deceive.

10. The concave forehead, which hath pits and mounts, is a sign of fearfulness, deceit, cheating and ambition. *Adamantius* saith *Aspera fronte ne gaudeas, neque que fossas monticulos habeat omnia namque hac signa versutiam & infidelitatem nunciant, & interdum stultitiam & insaniam*: he which hath a frowning wrinkled, and capred forehead, which is a word comes according to *Varro*, from *Caperata*, & *crispis carprum cornibus assimilatur*, is of a Saturnine humour and Melancholick, and denotes one that thinks more then he speaks, premeditating his conceptions before he effects them. Such a one was *Philip Melancthon*; these persons are of a gentle humour and familiar conversation: if the person be very rich, the greater is the Melancholy, as saith *Albertus Magnus*; *Qui semper frontis rugas contractas habent, Melancholici & res magnas cogitari consuevit.*

12. A clear forehead without wrinkles, signifies a fairness of mind as well as of body, but a malicious disposition given to debates, suits, and contentions; the most part that have it so, have not much devotion; the great *Sidonius*, *Apollinaris* saith, that *Epicurus* had it so.

13. A forehead neither strait, nor lean, nor smooth, nor rough, but between all, signifies a round-dealing friendship without deceit or circumvention.

14. The cloudy forehead, and having black marks, signifies boldness and such persons are likened to Bulls and Lions, who are in perpetual choler.

15. Those who have much carnosity about the eyes, so that their ey-brows hang down like those of hounds, are fraudulent, cruel, and unmerciful; deriving their cruelty from beasts of Prey. *Selymus* the Emperour of the *Turks* had them so, and he was cruel, bold, a great, indefatigable and severe Warriour; it is said also that *Charles Duke of Burgundy* had them so too.

16. A forehead, that upon the first sight appears sad, severe and austere, shews a strange and barbarous humour, prone to all cruelties. Such are the *Arabians*, *Canibals*, *Anthropophagi*; people that know no pity; if it happen they be of a Melancholick humour, they are likely to devour their own children, as saith a learned Author, *Which I have my self observed in one of that humour, who was Executed at Eureux. His name was Taurin, living near a Town called Les Ventes, who transported with madness and cruelty had eaten his own children; there were some thought him a Wizard, which was not true, it being only folly seconded with melancholy and solitude had transported him to that inhumane action.*

17. A depressed and low forehead, denotes an effeminate person; this kind of forehead suits well with a woman; for a man that is so, hath a low and abject soul, is fearful, servile, effeminate, cowardly, and carryed away with the many words of a great talker, for there is not much assurance in their words, yet he is overcome by the speech of the most simple man that he stands in fear of.

Now

Now seeing we have represented all the forms of the forehead, in pursuance of our *Metoposcopy*, we must treat of the lines of the forehead and their significations, and afterwards of the Characters of the Planets, and of the Planets themselves, which signifie, according to the places where we place them in the forehead, an abridgement of this great World.

The lines of the forehead have Longitude, Latitude and Profundity, and begin at one temple and end towards the other; the which lines by their aspect, represent unto us the evil or good Fortune of the Person; those veins are Planetary. A Planetary line is that which is referred to some of the Planets, which are placed on the forehead, as is before mentioned: but because that in all Foreheads there doth not appear perfectly all the lines, we shall draw our more particular Judgements from those of the Sun and Moon which infallibly appear on all Foreheads; upon the eye-brows, that of the *Sun* upon the right, and that of the *Moon* on the left; but it is more easie to judge of those who have all the lines, some having them more apparent, others less. The first line which is that of *J*, appears neer the hair; that which is under it is *Jupiter*, the third belong to *Mars*, the other four are in the superficies of the forehead, as the *Sun* and *Moon* upon the eyes, *Mercury* neer the grissel of the Nose, *Venus* above it between the eyes. So there you have the number of the Planets observed, and them placed according to the Celestial Rule, *Saturn* highest, *Jupiter* next, then *Mars*, the *Sun* under *Mars*, *Venus* fift, *Mercury* under her, and the *Moon* neer the left eye-brow, and the *Sun* at the right, and *Venus* at the root of the Nose; and by these places we are shewed the Analogy and proportion which there is between the great and little World, even as experience confirms it, and reason demonstrates these motions, being like those of the Heavens; the Nose and the bone of the Vertex being the imaginary Poles whereon these Planets move.

In these lines we must observe the Characters which are given them as marks of the Planets, and are the intallible signs of the temperaments, and of mans life, that we can discover, whereby we also know the duration and length thereof. These marks are crosses, circles, warts and such like Characters, which commonly are found in mens foreheads; and it is to be considered upon which veins they are; for without doubt, the man shall derive somewhat from that Planet where the Character shall be, rather then from any other. The significations of the Planetary lines are either general, when they are accommodated to all the lines of the Planets, or special. The general significations of the Lines of the Planets, affords us these Canons and Aphorisms.

1. The lines of the Planets either all in general, or each in particular, some are fortunate, others unfortunate: those which are fortunate are those which are strait, or bend a little towards the Nose, if they be equal, continued and not dissected, nor distracted, nor barred in like obelisks.

2. Those that are not well placed and unfortunate, are those that are much winding, approaching a Semicircle Globe, or obelisk.

3. Simple and straight lines denote a simple good and honest soul without any malice.

4. The oblique, inflexed and sometimes the distorted lines denote variety, craft, cheating: to be short, all mischief and deceit.

5. If the right line of the forehead be oblique, that is on the side attributed to the *Sun*, it signifies malice.

6. If the veins of the masculine Planets look towards the left side, and be plain; and if that of *Mercury*, which is sometimes *Masculine* and sometimes *Feminine*, look towards the Feminines in the same manner, it denotes nothing but evil.

7. Many lines signifie nothing else but a multitude of changeable affairs.

8. The fewness and simplicity of the Lines, denotes a certain simplicity in affairs.

9. When the lines encrease and decrease, they represent some great affair, according as the Character of the Planets shall denote.

10. *Jupiter* line being mean and reflected, shews some great and happy gain with honour and good report.

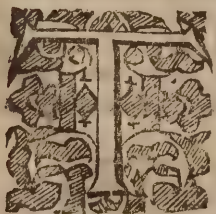
The

The general significations of the Planets most commonly include the special, that is to say, some Planets are referred to certain Lines, as we said or judged of them.

1. If the Lines be great and not winding long, (especially that of *h* and *u*, as also those of *h* and *g*) and very apparent, they denote most exorbitant and mischievous actions.
 2. If the line of *Jupiter* be longer then that of *Saturn*, it denotes Riches, and all other things that are obtained by *Jupiter*.
 3. If the line of *Mars* exceed the others, let the Captain that chooseth Souldiers observe it; for those that are so, are great Warriours, and have no other ambition then to raise a fortune by the War; and especially, if there be a cross upon that line, and not a semi-circle, it speaks a very cholerick humour, and a good Fortune by following *Bellona*.
 4. A line broken or discontinued, especially that of *Saturn* and *Mars*, denotes misfortune in War.
 5. If two lines or three be in the place of *Mercury*, and if they be apparent and straight, simple and equal, they denote the person eloquent and wise, and very honest.
 6. If there be more then three lines, and be straight, and bending at the extremity, they signifie loquacity, prating, detraction, deceit, inconstancy, lying, simulation and dissimulation.
 7. If the lines be such in the forehead of a woman, she is talkative, abusive, prating, a scold, a Sorceress, given to unlawful Arts, knowing some foolish Verses useless in Incantation.
 8. Two or three lines being at the root of the Nose and cut in the middle, signifie a Venerous person, and one much transported with that Vice.
 9. The line of the *Sun* being perfect, long enough, and not interrupted or cut, signifies Honours and Riches given by Kings and Princes.
 10. The *Moon* line being clear, distinct and perfect above the left eye, signifies men travel into strange Nations, and some abide by the way.
- And this is all we have as to the Judgements of the forehead, of which depends *Metoposcopy*. Yet to satisfie the ingenious Reader, I will particularly demonstrate the same, and then I shall bestow the next Chapter for to treat of what is supernatural in this Science.

C H A P. IX.

That the seven Planets, being placed on the forehead, the twelve Signs of the Zodiack are there also with their Spirits and Intelligences.



Here can be no greater sympathie, then is between the Celestial and Elementary Bodies. There is (as I have often said before) such an Analogy between all our Members and the Superiour bodies, that there is no member which is not governed by those influences either generally or particularly. The Harmony of these stars is the total of our body; as to the particular parts, all in all, as the Face in general, and in particular the Forehead. And therefore the ancient *Hebrews* called these Celestial bodies by the names of spirits

Spirits and have attributed to them secret Intelligences and Genii; and those over whom any particular Star, as \hbar , γ , φ , &c. do powerfully govern, are powerfully actuated by the influence of the Star or its Genius. Now upon the forehead may be discovered the Spirit or Governing Genius; as if it be *Saturn*, it is *Sabatbiel* who hath two under him, which are referred to his two houses, that is *Capriel* to m , and *Aquariel* to m or else *Gediel* and *Deliel*. If it be *Jupiter* that governs the Forehead, it is *Zedekiel*, who hath these two, *Sagitariel* and *Pisiel*, on *Acabiel*, *Dagimiel*. If it be *Mars*, it is *Madimiel*, and his houses, *Teletariel*, *Acabriel*, or else *Ariel*, *Scorpiel*; if it be the *Sun*, it is *Semiel*, or *Leoniell*. If it be the *Moon*, *Iarabael* or *Levanael*, her house *Sartamiel*; if it be *Venus*, *Mogahel*, her houses *Surriel*, *Maniel*. If *Mercury*, *Cochabiel*, his houses *Tomiel*, *Betuliell*; the latter of these referred to *Mercury*, was that which governed *Apollonius Thianneus*, which he knew by the *Brachmanes*; and that is it which with that of the *Moon* that is next the Earth, and consequently easie to be allured and drawn to us: *Arbatel* gives the faculties of this Spirit, *Betuliell* to *Aratron*, whose faculties and spirits are, 1. To transform the most vile Mettals into fine Gold and Silver. 2. To turn Treasures into Charcoal, or Charcoal into Treasures. 3. It teaches Chymistry, Magick, and Physick. 4. It appears like little men as Pigeys. 5. Makes men invisible: and 6. Makes sterile things fruitful. It is an easie matter to know whether the person be governed by it; for if he have four lines above the root of the Nose, and if those lines be hollow, and make the extremity wrinkled, doubtless the person is governed by it; if besides he be Melancholick; sometimes the lines are fair and clear, as *Apol. Tyan* had them. And that denotes a great force in the possession of this Spirit, nay, speaks apparent Miracles. I believe that the Brothers of the *Rufecrusian* possels it; it is an order sprung up within these late years in *Germany*, that at present doth Miracles through all *Europe*. These Brothers have some admirable secrets of the Sciences mentioned before, together with an ardent zeal towards the Superiour Powers, and enter acquaintance with all knowing Men who acknowledge the true God, and part not from them without doing them some good: They know almost all things to come, as may be seen by their Predictions. They have taken the name of Brothers, to avoid the vanity of that name of Fathers; forbidden in the Scripture; they know the Languages of the Countries where they are to dwell, they are well acquainted with the Tongues, the *Hebrew*, *Chaldean*, *Syriack*, *Arabick*, and all the Oriental Languages, the *Greek*, *Latine*, *Italian*, *Spanish*, *French*, *Sclavonian*, *Germane*, and make *Lexicons* of them; moreover they are skilled in the Civil Law, the *Galenick*, and *Paracelsick* Physick, the *Aristotelick*, and *Ramick* Philosophy, the Liberal Arts; to be short, they are an Epitome of all Sciences. As for their Religion their Tenets are very pure, *Henry Nebusso* a *Germane* Physician, accuses them for *Anabaptists*, for having the opinions of *Socinas*; tis true they have no certain place for their Prayers, which require great meditation; they live in an unanimous Society, abounding with money; their vows are somewhat neer those of *Apollon. Tyan*. but besides the plurality of the Gods they also possesse his Genius; they have the lines before mentioned above the root or grissel of the Nose, and so they are discovered, as also may be known the diversity of the lines where the Planets are situated, and their Characters which may be seen in *Cor. Agrip.* in the 3. Book, and 29. Chap. of his *Philosoph. Occult.* which I would not put down here, to avoid prolixity. But when once they are known, it may be judged of the Genius and temperament by the inspection of the forehead, which is the only subject of *Metoposcopy*.

C H A P. X.

Of the Judgement of the Manners, and of the Body, by the Colour and other Accidents.



HE colours of the Body, and especially of the Face, denote the Humour and inclination of the person; and by the external colour and accidents, the Physiognomist must judge of the internal faculties of the Soul: As blackness in a man if it be shining, is a sign of adulation, as well in the members as in the hair: The black colour denotes a man slow in his actions, not much given to War, as being of a heavy and fearfull Humour, without Courage, if not occasionally; but he is cautious, neat, and subtil, and fit for Counsel, or for some secret enterprise, nay a Treason if need be; such was *Ulysses*, who carried the Garland in the *Trojan* Victories, and was preferred before *Ajax*; the most part of those who are so coloured are born towards the South parts. A green colour that is obscure and black, speaks a Cholerick person; those who are ruddy, or altogether red, and are lean withal, are neat, cunning and subtil; which is the reason of this Proverb; *Few Little men are Humble, and Red Faithful*; but those that are big, fat, and have the hair of the head of another colour, whether it be chestnut or olive colour, are Jovialists and honest people, open without painting or cheating; but if the hair be black, beware; the Proverb saith,

Of a red Beard and black Hair,
If th'art wise, thou'lt have a care.

Those that have the face pale, and leady, yet have the forehead red, and the eyes depressed, are extremely shamefaced, much subject to passion and choler; they are never at rest within themselves, thinking alwayes that some others plot and conspire against them; all Fancies are Phantasmes to them if Melancholick; the fingers of their hands seem Mountains to them; the least sight unaccustomed to them seems to be Hells full of Furies, which is the subject of their Discourse; and indeed by such sick minds as these, these places have been invented, and Poets and others have drawn their descriptions from these fantastick Imaginations, and thence describe the pains and torments which are their exercised. The Abbot *Odo* was of such a colour, and he was the first that since the year of Salvation hath given us these Descriptions, which have been subscribed unto and received by them that believed them.

A whitish red colour, which the *Latines* call *Candiruber*, and the *Greeks* *ανδρ* *ειδω*, signifies a man debonaire and familiar, couragous and gallant as to matter of War. The Learned *Galen* in his Art of Medicine, saith, *Signum optima temperatura, id est calida & humida, esse colorem commixtum ex albo & rubro*. And *Aristotle* as to the significations of it, says, *In idea ingeniosi, monstrat candidum colorem, optimum ingenium denotare*: and since him, *Albertus Magnus*: *Color medius inter album & rubrum, declinans ad prunum, scilicet est clarus, boni ingenii & bonorum index*. It is held that *Alexander* the Great was of this colour, though *Apelles* painted him sordid and dark coloured; but *Plutarch* represents him to us of this white ruddy colour, a colour whereof the sweat is very sweet and pleasant, and such had the said *Alexander*, as *Aristoxenes* represents him: for my part I am of opinion that such persons are jovial, and of good conversation, desiring nothing so much as mirth; they have a good Understanding, but not so much as to employ it in the study of the Sciences; they are Cholerick and Couragious, but their Choler lasts not long; most

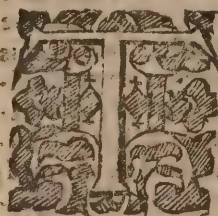
part of your Northern People are of this colour and complexion. A high white colour is to be admired among those that profess they love Beauties; it is very commendable in women, and much desired by those who affect to passe half their Age in the pleasures of this Life, which are for the most part the pains of their lives, that they may afterwards bait the hook for the zealous ones of these times to catch others. 'Tis true this colour is very fit for a woman, who of her self is luxurious and fearfull; but not to a man, for it would speak him effeminate: *Arist.* in his *Physiog.* says, *Albus coler in homine excedens, demonstrat fæmineum.* We have amongst us some kindreds that are thus excessively white; and the women are extremely luxurious; and the men tender, fearfull, shortsighted, and like to take the occasion of doing any imposture.

The Brown colour mingled with pale, which the *Latines* call *sublividus* the *Greeks* *ὑπόχλωρος*, i. e. *subflavus*, denotes a glutton, a great talker, one easily angry and one that speaks immoderately; it also signifies folly joyn'd with cruelty; and the most part of those that embrace novelty in matter of Divine Worship, are of this colour: they will have men receive whatever they conceive in their corrupt imagination, and advance with their flattering speeches, as Articles and Decrees of Heaven; by this reason, and by their sottish Inventions they make men beleive and adore things whereof Antiquity that adored a plurality of Gods, would be ashamed; and *Herodotus* would blush to write, as being too apparent impostures. These persons do much envy others, and especially those of their profession; as for the pale,

Martial says, *Omnibus invidens Livide, nemo tibi.*

Those that have a flushing colour, are not far from madness, as having extraordinary heat. *Polemon* says, *Color flammeus furiosus indicat*: *Albert. Magnus*, *Ignita color cum lucentibus oculis ad insaniam vergentem hominem notat.* This colour denotes not only an ardent desire of things present and of small consequence, but also things to come; for there wants not a vivacity of spirit. 'Tis thought the Prophetess *Cassandra* was of this colour, having shining eyes; such were *David*, *Daniel*, and *Esdras*, who in their fury have spoken great things at certain times. A squalid colour doth not signifie any thing but strength, as *Aristotle* witnesses, *Qui in figura fortis viri tribuit colorem squallidorem auxuræ regor.* The most part of those that are given to the Wars, are no sheep or Cowards, and hate those that trim up and varnish their Complexion: as for them, they are squalid, and all dusty through their Military exercises, not studying any thing but Stratagems and fears of War, to the end they may transmit an immortal Fame to Posterity.

C H A P. XI.

The Judgements of the Hairs according to their substance and colours.

THE Hair is one of the parts that adorn the Head of Man, but especially of a Woman; for a Woman of quality husbands them to the advancement of her Beauty: the Apostle permits her to please her Husband: The ancient Gauls wore long hair in token of their Liberty; in the Old Testament there is mention of the Hair of *Sampson* and *Absalom*, which was also bestowed upon the Daughters of *Jerusalem* for to adorn themselves withal. *Lycurgus* commanded his Citizens to wear their Hair long, that so they might be more fair and decent. *Charilaus* being asked why he wore his Hair long, answered, *Quia ex omni ornatu hic pulchrior foret, &c. Silvius Italicus* in the commendation of *Seipio*, says,

*Martia frons, faciesque coma, nec pone reterquet:
Caesaries brevior.*

Fair Hair, as the Poets say, are the Prisons of *Cupid*, and heretofore, nay at present, the Ladies make Rings and Bracelets of it, as *Martial* witnesses.

*Anus de toto peccaverat orbe comarum
Annulus, incerta vix bene fixus acu.*

The Hair therefore being a part of *Physiognomie*, we draw these Judgements from their substance, which we shall lay down here by way of *Aphorisms* and *Canons*.

1. Hair that is thick, and soft, denotes a man of much mildness, and of a constitution cold and moist; for the farther the brain is from heat, the head is more hairy; the heat of man that goes to the superior parts pierces everywhere the skin of the head, and makes a certain Humor to issue out of the pores; and the more subtile part of this Humour vanishes away, but that which is more gross remains within and turns into hair, which is more solid than the fleshy skin, and the hairs are broader than the pores, so long as the impetuosity and force which drives them out is great.

2. When the Hair hangs down and is soft, it denotes a humid complexion and Sanguine; and when they grow fast, it is a sign the body will shortly decline to dryness, and not to moisture. And when the heat and drought are joyned, the Hair comes out fastest, and more thick.

3. Much Hair denotes a hot person, and the bigness thereof his choler, and that he is soon angry: this plenty of hair happens more to young, than to old men and children; for in these the matter is more vaporous than moist, but in young men the contrary; wherefore contraries follow their contraries.

4. Abundance of hair in young children, shews their complexion increases, and augments with Melancholly.

5. Curled hair and black, denotes heat and drought; the people of the South have it for the most part alike, especially the *Ethiopians*; it proceeds from the crookedness of the pores; as for their signification, *Arist.* says, *Qui capillos nimis crispas habent timidi sunt, & ad Ethiopes referuntur.*

6. Hair standing up an end like the prickles of a Hedge-Hog, signifies a fearfull person, and an ill courage; of the hair that falls upon the forehead towards the Nose, *Aristotle* says, *ὅτι τὸ μετὰ τὸ πρὸ τοῦ κεφαλῆ αὐτῶν ἀνίστασθαι ἐκ δόξης ἐστὶ ἀναφύου-
ται φέρει τὸς λέοντας.*

7. Smooth and plain hair, denotes a person of a good understanding, placable, courteous, tractable, and somewhat fearful.

8. When the hairs are delicate and clear, they signify a man of a weak complexion, and subject to sickness. As for the colours of hair, we must in the first place consider the Climate; for the Meridional people are for the most part black and curled; the Northern, who inhabit cold Countries, are flaxen-haired, of a yellowish colour, their hair being full and close, and therefore they are not altogether cold, but rather their temperament and humour is very hot, the heat in the Winter time, being locked up as we see in the bosom of the Earth. As for the rest, The Oriental have their Hair of a Chestnut colour, fair and very small; the Occidental have it blacker and more rough; yet it is not absolutely assured that all of those Countries should have them so: for such a one is black that hath black hair; he that hath them yellow or flaxen, white, red, or brown, may be said to have them fair, &c. As for their significations they are these.

1. White Hair signifies a great frigidity, as may be seen in old men, whose hair becomes white by reason of frigidity and siccidity, as it happens to vegetables which when they dry, change their black or green into white; and that happens many times after great dying Diseases.

2. We are to mark that there are but four principal colours of hairs, viz. Black, Red, Flaxen, and White or Grey: the White proceeds from want of Natural heat, or corrupted Flegm, yet they signify slippery and evil conditions.

3. Black Hair proceeds from an excessive adust choler, or adust and hot blood.

4. Red Hair denotes a head not adust but diminished and moderate.

5. Hair of the colour of Gold, denotes a treacherous person, having a good understanding but mischievous. Red Hair inclining to black, signifies a deceitful and malicious person, whose sweat is most loathsome and fit to make the *Narcotick* unguent with the blood of the line of Life of a dead man, and other Ingredients, as may be seen in *Porta's Natural Magick*.

6. Chestnut coloured Hair, denotes a fair and just person without deceit. So much shall suffice as to the Hair, let us now speak of other parts that are hairy about the Face of Man.

CHAP. XII.

Of the Beard, the Chin, the Eye-brows, the Neck, and their significations.



THE Chin is the lowest part of the Face, and represents as it were the *Nadir*, as the Forehead doth the *Zenith*; that part which is below the under jaw hath been disposed by Nature for the Beard, an ornament to a mans face. Now the Beard grows from day to day, and from month to month, after 24 years; it is to be noted that hair proceeds from the superfluities of meats, the fumosity whereof ascends to the parts of the jaws, as the smoak doth to the top of the Chimney, but when it finds no further passage to go higher, their issues out hair, whereof there are divers significations.

1. A thin, soft beard, denotes a person lustfull and effeminate, and of a tender body, fearful, delicate, unconstant; they that are so bearded, are very welcome to Women, as *Propertius* saith,

*Charior est auro Iuvenis cui levia fulgent
Ora, nec hirsutos aspera barba facit.*

2. A red Beard denotes first a placid forehead, and the person is courteous, friendly, but not without some craft; he is a flatterer, soon angry, as not being Sanguine.

3. That kind of Beard is good, and he that hath it such, is of a Melancholick humour; it also denotes the person ingenious, sincere, cordial, constant, bold, stout, and fit to make a resolute Souldier.

4. A Beard half red, yellow, or citron, signifies in a manner the same thing as the red; only the latter denotes not persons subject to Choler, as being more Sanguine.

5. A flaxen or pale Beard, denotes a Flegmatick person, who is temperate enough, as being prudent.

6. He that hath a decent Beard, handsom, and thick of hair, is of a good nature, and reasonable in all things; the contrary is he that hath it not so.

7. They that have their Beards well ordered, as is seen in *Eunuchs* who have lost both Stones, are much metamorphosed from the Nature of Man to Womans.

8. Those that have no Beard like gueil men, or have but a little Mustache, are of an ill nature, and very luxurious: *Polemon* says of them, *Spadones naturali nequitia pessimis esse moribus, ingenio immites, dolosos, facinorosos, aliisque sceleribus semineis.*

But since I speak of Beardless Men, I will give a rule or two concerning Women: the first, that few women have any beard on the jaws, because all the humours whereof the beard proceeds, is in women converted to *menstrua*, which they have by a certain passage, and by the motion of the age of the *Moon*, sometimes twice in a month. This is so when the woman is not with child; for when she is, this *menstruum* is turned into milk; but it is true, that these Humours which are so subtile, are naturally hot; which is the reason that sometimes from this Flux arises hair on the cheeks of a woman, and oftentimes about the mouth, where the heat abounds more; and such a woman is said to be bearded, and is of a very luxurious nature, strong and

and manly, having a big voice like a man: of such a woman you have this Pro-
verb, *Fœminam barbaram lapidibus ensinus salutandam esse.*

*A Bearded Woman should saluted be
With Stones at distance at her head to flee.*

In general, a woman having no hair appearing but that of her head, is said to be a
good, awful, fearful woman, shamefaced, weak, mild, obedient; to be short, she
is such as a woman should be; quite contrary to the bearded woman,

Of the Chin.

1. **A** Long Chin, especially in a woman, denotes her angry and importunate in
words; a man, neither silent nor discreet, that cannot keep any thing secret,
though a thing prejudicial to another, but he must reveal all, and cannot be at rest,
till he hath done it, pretending in the mean time to discretion, and that he doth it
for some advantage.

2. A little Chin denotes all sort of malice: I shall say no more of it than *Albert.
Mag. Paruum & breve mentum vitandum, quod misos & invidos arguit ad serpen-
te: relator.*

3. A round and thin Chin is not manly, but womanish; but with that it signifies
boldness and much pride.

4. A square Chin is manly, and denotes much courage and strength of body; and
such persons are commonly given to the Wars, of debauched lives, not thinking of
the future: Alarms are their delights, and they take delight to feed in fordid places,
it they have what to eat; they are not ambitious of any thing so much as to appear
Soldiers in the service of that Prince to whom they devote themselves.

5. He that hath the Chin round, united and dimpled is of a good nature though
Venereal, for indeed this kind of Chin is more natural to a woman than a man, as
being one of the perfections of Beauty. Our Poets, who are the most curious lo-
vers, describe their Mistresses with dimpled Chins, for this little pit hath some corre-
spondence with the Figure of *Venus* and towards the left eye. *Moldenarnus* is decei-
ved in his Figure of *Metoposcopy*, placing *Venus* in the extremitie of the Nose be-
tween the *Sun* and *Moon*, besides all Rules of Science.

6. A lean and wrinkled Chin represents one unable for *Venerie*, and that hath
somewhat of a gueil man, without manly force, cold and maleficate as to gene-
ration.

7. He that hath the Chin crooked with a valley at the joyning of the jaws, is a
person guilty of trea-herie and assassination, having a desire to command and make
good his party; an enemy to all his neighbours and given to Tyranny: If it be a
Woman, she is cruel, mischievous, at enmity with her own kindred, insociable, ha-
ting her own issue.

Of the Eye-brows and Eye-lids.

1. **T**He Eye-brows which make a hollow Bow, and move or rise up when the party
speaks or will have them do so, is a sign of pride and courage, vain-glory and
boldness; and this extraordinary motion is a menacing of another.

2. He that hath the Eye-brows declined down from on high when he speaks to
others, and looks sily cunning, is malicious and deceitful, a lyar, a Traytor, idle,
secret, and not speaking much; all this Rule is taken out of *Scotus, Cilia deor-
sum inclinata, cum alteri loquitur, &c.* But I say further, that such a person shall
be

be accused of Treason and perfidiousness towards his Prince and Country, and will dye shamefully for some crime of Treason.

3. He that hath long hair on the Eye-brows, and both make but one, is a person of simplicity, yet not without mischief, and is not much conversative.

4. When the Eye-brows are naturally folded, as if they were crisped, they signify a shameless person, impudent, and envious at anothers fortune; a great promiser, but it is by way of affront and treachery.

5. When the Eye-brows are short and narrow, flaxen coloured, they denote the man good natur'd, reasonable in all things, fearful, yet revengefull.

6. He who hath the Eye-lids short and small, is thought secret and wise; yet is he coverous of great matters, and somewhat given to cruelty and suits.

7. When the Eye-lids are long, and of a big hair, they signify a person of a low capacity, and rustick in all his actions, though he be guilty of some boldness and vain presumption of himself, yet he understands not much.

Of the Neck.

1. **H**E that hath a long Neck, is of a simple Nature, not secret, fearful, unlearned, a glutton, and great drinker, of the nature of *Ibis*: *Caligula* and *Galba* were such; *Rhases* speaks of such Necks; *Gracile & longum collum, timidum, garrulum & stolidum ostendit.*

2. He that hath the Neck short and small, is wise, but deceitful, secret, constant, discreet, cholerick, and ingenious: and *Rhases* says, *Collum breve habentes callidi & ingeniosi, &c.*

3. He that hath a finewy Neck, is quarrellsome and prone to anger, but is more guilty of folly than wisdom.

4. He that hath the Neck fat and fleshy, is proud: wherefore he is compared to the Bull who is alwaies ready to be angry.

5. A small Neck, denotes a weak understanding, for it is more feminine than manly.

6. A Neck inclined or bowed, denotes malice and folly.

7. A straight Neck demonstrates temerity and folly.

8. A Neck inclined toward the right side, denotes prudence and curiosity of Studies; being inclined to the left side, denotes vice and impudicity; and of them is the Proverb, *Never trust a wy Neck*; when the veins of the Neck are big and full of blood, they denote a person agitated with divers passions; but take heed of Squincies and other suffocations, if the Neck be short.

CHAP. XIII.

Of the Eyes, and their significations.

THE principal efficacy and perfection of *Physiognomie* consisteth in the Eyes, as being *κατόπλεον τῆς ψυχῆς*, *Speculum Animi*, the doors or outlets of the Brest, the index of the Countenance, the conversators and dispensators of the Cogitations, the mind is as apertly conversant in the Eyes as in a Marker, they being Indexes of Love, Mercy, Wrath and Revenge: the Mind resolute. the Eyes profligate, being humble, they subsidate, in love they are amorous, in hatred revengefull, the heart chearful they smile, being sorrowful they languish, wherefore we may from the eyes discover the good or ill disposition of persons. therefore *Homer* calls *Minerva* a blue-eyed Lass, and *Venus* black-eyed, *ἄγαν ἐλινκάμενα*, to represent the Prudence of the one, and Luxury of the other: And that is the reason the left eye is attributed to *Venus*; for if in a Woman that eye be shining, and move, the eye-lids fat, it signifies much inclination to Venery, especially if that Woman be olive coloured or yellowish with her black eyes, as *Venus* is described by *Hesiod* *Διαχευτήν Ἀφροδίτην*: never look for any shamefastnesse in such a woman.

1. Great and big eyes, denote a slothful, bold and lying person, and a rustick and unsavory mind.
2. Eyes of divers colours, especially the right, which is attributed to the *Sun*, denote a man agitated with divers passions and opinions, especially in matters of Religion; it is said that *Michael Servet* had them so.
3. Eyes deep in the head, that is to say, hollow, denote a great mind, yet full of doubts; if they are green, they signifie admirable knowledge, yet accompanied with malice, luxury, and envy; if they are red, it discovers the nature of the Cat.
4. Eminent and apparent eyes of a wall colour, denote a simple, foolish and prodigal person.
5. Sharp and piercing Eyes that decline the eye-brows, denote a deceiver, and a secret and lawless person.
6. Little Eyes like those of a Mole, or Pig, denote a weak understanding, and one fit to be made a Cuckold, as who believes all is said to him.
7. Beware squint-eyes, for of a hundred there are not two faithful.
8. Eyes that move much, and look slowly, yet sharply, and that with some reclination of the flesh of the eye-brows, denote an unfaithful, slothful, and riotous person.
9. The worst of all Eyes are the yellowish, citron and cerused, beware of them as also of those who when they speak to thee twinkle; for those that have such eyes are double minded; if it be a woman that doth so with her left eye, trust her not as to the faithfullness of her love, and observe where she casts her amorous looks.

Physiognomical signs taken from the parts of the Eyes are,

1. The Angles of the eyes over long, indicate malevolent conditions.
2. The Angles being short, a laudable Nature; if the Angles neer the Nose are ehzy, they intimate a hot constitution, and improbity.
3. The Balls of the eyes equal, declare Justice; unequal, the contrary.
4. The Circles in the Eyes of divers colours, and dry, declare Fraudulency

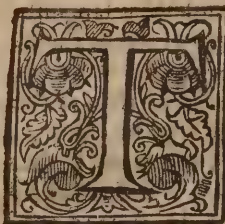
and vanity; but moyst, demonstrate fortitude, prudence, and eloquence.

5. The lower circle green, and the upper black, it is a certain sign of a deceptious and fraudulent person.

6. And lastly, Eyes of a mean bigness, clear, and shining, are signs of an ingenious and honest man.

CHAP. XIV.

Of the Judgement of the Nose.



THE *Greeks* call the Nose *giv*, because the excrements of the Ventricles of the Brain pass through it; wherefore we attribute it to the *Moon*, as being the nearest the Earth, and by her Influences makes us evaporate a thousand exhalations here below.

The Nose the gutter is
Through which the heavier excrements do find
Evacuating passages

Saith *du Bartas*, comparing it to the Moon.

As for the Predictions; a long Nose denotes a vain mind, and not fit for *Venus*, though there be a Proverb that says,

Ad formam Nasi cognoscitur, ad te levavi.

1. The *Persians* much esteemed those that had long and crooked Noses: Their King *Xerxes* according to the testimonies of *Xenophon* and *Plutarch* had a long Nose; and at this present they do not give the Royalty to any other than long Noses, and these long Noses are Hereditary in the Race of *Syach*, *Ysmail*, *Sophy*, who are as much pleased with long Noses, as the *Americans* or *Brasilians* with the high Nose, it being (as they esteem it) a great part of Beauty.

2. A high Nose denotes a violent person, a vain liar, and great Fornicator; easily believing another; if a young Maid be so, and have black and sparkling eyes, take it upon the credit of *Euipides*, that she is a Virgin; but to inter them to be Virgins according to the *Physiognomie*, you must take them in the Cradle.

3. He that hath a big Nose every way, long and hanging down, is covetous of all noble things, simple hearted in what good he doth, and in his mischief wise and secer; but he is a scoffer at other mens actions, and *Satyrical*. Such was *Horace*, as *Perkins* says, as he is described in these Verses.

*Omne vaser vitium ridenti Flaccus amico
Tangit, & admissus circum praeordia ludat,
Callidum excusso populum suspendere naso*

4. He

4. He whose Nose rises up in the middle, and declines again towards the extremity, is unconstant, of a cruel fortune, and doubtful of his nearest friends. *Lewis* the eleventh had it so, as *Comines* represents him.

5. When the Nose is awry and crooked, and withal somewhat long, it signifies a proud man, envious, and given to wine, a seducer, and vainglorious; the end of him or her that hath such a nose is never good, but Justice threatens him.

6. A Nose round at the extremities with small nostrils, denotes a proud person, credulous, faithful, and vain, and a woman that hath such a nose, is unchast and mischievous.

7. A Nose that of its proper quality is red, signifies an Hepatick person, and of great nourishment of spirit, and that is no lover of peace or unity, but is fit to make a Sergeant: if it be of a half leady colour, interlined with red veins, the party will have an unquenchable thirst and heat in the Liver, and will be much subject to a disease called the Morphey.

8. A Nose proportionably big in all parts, and above full of red streaks, signifies a merry peaceable man, who yet is ever thirsty: he is fit to make a *Bacchus* of, to toss the Cup now and anon too, or else to play *Menade* the Priestess of *Bacchus*. *Cesar* thought such men good Rake-hells, and never distrusted them, as being not at all mischievous.

9. He that hath the Nose hairy at the point, or above, is a person altogether simple hearted, whence came the Proverb, *He is an honest man, he hath a Hairy Nose*.

10. A Nose that is round and long of a pleasant feature, besides that it is one of the perfections of Beauty, denotes the Woman or Maid, wise, prudent and chaste, and especially when she hath a blue eye.

To conclude this Chapter, we shall take notice of one Secret taken out of *Baptista Porta's* Natural Magick, whereof *Indagine* also speaks: To know whether a young Man or Maid be corrupted in their body, you must see (this being principally known by the nose) whether the grissel at the end of the nose be cut as it were, or be separated from the bone; it is a sign that the Child is corrupted and the Maid also; the same thing may also be known in a Maid by the line in her forehead which is called *Preparata*.

CHAP. XV.

Of the Mouth, the Ears, and the Face in general.

THE Mouth is a part of great use, for it is the principal way for the nourishment of the Body, whereby the Stomack receives what it distributes to the other members; briefly, it is as *Galen* says, the first principle of aliment. And as by boyling and roasting that is prepared which enters into the Mouth, so the Mouth prepares what goes into the Stomack; for there is a certain dressing of the meats in the Mouth, the which doth much change them, and gives them as it were the first fire, yet without perfectly transforming or transmuting them. Moreover the Mouth is the principle of breath and respiration, insomuch as it draws and receives within it self the air, whereof some part ascends up to the Brain, some descends through the Lights to the Heart,

The

The Mouth is the principal Organ of Voice.
 The Mouth serves to purge the Brain and the Stomack, and other adjacent parts.
 But omitting any further praise of the Mouth, leaving it to some *Anatomist*, as being not my Subject; I will Treat of its Predictions.

Of the Mouth.

1. **H**E that hath a great and broad mouth is shameless, a great babler and lyar, a carrier of false tales, very foolish, impudent, couragious, but perfidious withal. black people are subject thereto, approaching the nature of *Ethiopians*: *Indagine* and *Corvus* say, they were never deceived in this sign.

2. On the contrary, a little mouth denotes a man or woman, peaceable, faithfull, fearful, eloquent, full of wisdom and learning, not great eaters; whereas the other is a glutton; they say that the great Epicure *Apicius* was so.

3. They that have thick lips (for they must march with the mouth, as being a part thereof) denote a man rather simple than wise, easily believing all that is said to him, and excessive in all things: And the Women are devouring and given to wine, and consequently luxurious.

4. Those that have the lips subtle, small and thin, are eloquent, great talkers, full of providence, and of a good understanding: And those who have the lips well coloured and a little thick, are faithful and given to all virtue, eschewing all vice.

5. He that hath one lip thicker than another, is a person of little understanding, slow to comprehend, and rather guilty of folly than wisdom.

So much for the Mouth; now let us Treat of the Ears, the second part of this Chapter.

Of the Ears.

THE Ears are the Organs and Instruments of Hearing, composed of a skin, little flesh, grissels, veins, arteries and nerves, folded together without any inconvenience, because they submit to any thing that is laid upon them, which had been incommodious, if they had been of no use. Who would know more of the *Anatomy* of them, let them read *Pareus* and *Coryer*; this shall suffice me, it being not the matter of my Book; I shall therefore onely lay down these four Rules, which are necessary to our Science of *Physiognomie*.

1. Great big and broad Ears signifie a simple man, as having somewhat of the nature of the Ass, such as *Midus* King of *Phrygia* had; the person is of no understanding, slothfull, and hath an ill memory.

2. Little Ears denote a good understanding, but they must not be of those ears which being little, are withall deformed, which happens to men as well as cattel which for this reason they call *Monnets*; for such ears signifie nothing but mischief and malice.

3. But those that have them well proportioned, which is a semicircular form, and in figure of a mean greatness, and the crests and lines covered in the middle, somewhat flat towards the Center, and standing seemly to the head, are persons of good understanding, wise, discreet, honest, shamefaced, and couragious.

4. Those that have them somewhat long, are bold, impudent, unlearned, gluttons and whore-masters: And that is all that may be discovered by the Ears. To conclude this Chapter, let us speak of the Face in general.

Of the Face.

1. **A** Face very fleshie, signifies a fearfull person, merry, liberal, discreet, luxurious, faithful to another, importunate to obtain his will, but presumptuous.
 2. A lean face denotes a man wise, of a good understanding, but rather cruel than mercifull.
 3. A round and little face, denotes a man simple, weak, and of an ill memory.
 4. Who hath a long and lean face, is audacious in words and deeds; he is riotous, injurious and luxurious.
 5. He that hath a broad and thick face is clownish and a boaster.
 6. He that is of a pale coloured face, is not healthy, and hath an oppilation of the Spleen.
 7. He that hath it vermilion, is good, wise, and capable of all good things.
 8. He that hath it white, womanish, soft, and cold, is tender and effeminate; this colour suits well with women; for such are good natur'd, but fit for men.
 9. A red face, denotes according to the Proverb, a hot complexion.
 10. A violet or leady colour, signifies a mischievous person and *Saturnine*, who does nothing but plot Treasons and pernicious enterprizes: such was that of *Brutus* and *Cassius*, as also of *Nero*.
- So much for that; now we come to speak of the Humours,

C H A P. XVI.

Of the four Humours, or Temperaments of Man.



THE Hebrews transported with deep meditations in their *Ghematry*, attribute high and secret things to the *Quaternary*, which *Pythagoras*, who had been a little nursed in their School; had observed as a most mysterious number, calling it *Tetractin*; and their great and solemn Oath was by that number, as may be seen by these Verses,

*Iuro ego per sanctum pura tibi mente Quaternum;
Eterna fontem natura, animiq; parentem.*

Now the reason why the Hebrews honoured this number, was because God had appeared to them in this name, יהוה four-lettered, which was so venerable that no Nation hath translated into its proper idiom and natural Language, but they have given it four Letters, that they might correspond with the Hebrews, as the Egyptians, Arabians, Persians, Magi, Mahumetans, Greeks, Tuscans, Latines, French, Italian, Spanish, &c. that is to say thus, *Theut, Abta, Sire, Orsi, Abdi, Ods, Esar, Desu, Dien, Dios, &c.* by four Letters of the name of God; the Hebrew *Mecubalists* comprehended this All, as well the Celestial World as the Elementary, and by the secret of their *Ghematry*, placed their Table thus,

The

	Jod.	He.	Van.	Cherb.
	1	2	3	4
The Elementary world.	Five.	Air.	Earth.	Water.
The Celestial world.	Michael.	Raphael.	Gabriel.	Uriel.
The Epitomised world.	Choler.	Blood.	Melancholy	Flegme.

These Worlds thus placed, represent unto us what we should look for as the greatest Secret of them; for this great World, called by the *Greeks* *Megacosmos*, composed of the first number, is of four Elements: The second, according to *R. Joseph* of the four principal Angels; and the third, of the four temperaments or humours, which compose this little World, which is Man's Body.

1. From these Complexions, we shall for our Physiognomical Learning, observe, that the Choleric Humour dries a man, hinders not his growth, but causes it to be without bodily strength, and the person to be hasty in all his actions.

2. The Sanguine or Aerial humour, causes the body to grow with a Beauty in the Face and farness: the person changereth not in his misfortunes.

3. The Humid Complexion, which is according to the nature of Water or Flegme, causes the body to be soft, and of little strength; the persons are fearful, and sleep not too fast, but are lightly awaked, and through fear.

4. The Melancholick humour, causes the Body to grow slowly, but the Mind advances; and these are the men that are worthy of great speculations (yet without fidelity) for such men do not much regard truth, when they would pleasure those whom they are obliged to, but only look on what themselves imagine.

I have now done with *Physiognomie*, the Rules which have been delivered, being enough for those who would comprehend this Art, without any further discourse: Let then the desirous to learn, read and peruse them,

OF



These 72. mystical Verses so much accounted of by the Rabbines, are here added, which should have followed properly, page 82.

1. **D**omine * & tu Vehujah susceptor meus es; Gloria mea & exaltans Caput meum.
2. * Et tu Jeliel, ne elongaveris auxilium tuum a me, ad defensionem meam Conspice.
3. Dicam * Sitael, susceptor meus es tu, & refugium meum, deus meus sperabo in enim.
4. Convertere Elemijah & eripe animam meam, salvum me fac propter misericordiam tuam.
5. Exquisivi * Mahasiah, & exaudivit me, & ex omnibus Tribulationibus meis Erripuit me.
6. Psallite Lelahel qui habitat in Sion, adnunciate inter Gentes studia ejus.
7. Miserator & Misericors * Achajah Longanimis & multum misericors.
8. Venite adoremus & precidamus, & benedicamus ante Cahethel qui fecit nos.
9. Reminiscere miserationum tuarum * Haziell, & misericordiarum tuarum, qua a seculo sunt.
10. Fiat misericordia tua * Aladijah super nos quemadmodum speramus in te.
11. Vivit * Laviah & benedictus deus meus; Exaltetur Deus salutis mea.
12. Ut Quid Hahajah rececisti Longe? Despicis in opportunitatibus, in tribulatione?
13. Iubilate Izalel, omnis terra Cantate, Exultate & Psallite.
14. Et factus est mihi Mebahel refugium pauperi; Adjutor in opportunitatibus, in Tribulatione.
15. Et factus est mihi Haniel, in refugium, & Deus meus in Adjutorium Spes mei.
16. Hakamijah Deus salutis mea in Die clamavi & nocte coram te.
17. Leadvijah: Dominus noster, Quam Admirabile est nomen tuum in universa Terra! (ant mibi.)
18. Judica me secundum justitiam tuam Caliel, Deus meus & non supergaude.
19. Expectans Expectavi Leuvijah, & intendit mihi.
20. Et Nomen Pahaliah, invocabo O Domine, Libera animam meam.
21. Ego autem in te speravi, Dixi Nelchael meus es tu.
22. Jejael Custodit te Dominus, protectio tua super dextram manum tuam.

23. Melahel Custodit introitum tuum, & exitum tuum ex nunc & usque in seculum.
24. Beneplacitum est Havijah super timentes eum & in eis qui sperant super misericordiam eius.
25. Confitebor tibi Nitthajah : in toto Corde meo Narrabo omnia mirabilia tua.
26. Clamavi in toto corde, exaudi me Haajah, justificationes tuas requiram.
27. Eripe me Jerachel ab homine malo, a viro iniquo eripe me.
28. Seehiah ne elongeris a me Deus meus, in auxilium meum respice.
29. Ecce Rejhel, adjuvat me, & Dominus susceptor est anima mea.
30. Quoniam tu es patientia mea Omnel, Domine spes mea a juventute mea.
31. Introibo in potentias Lecabel, Deus memorabor justitia tua solius.
32. Quia rectum est verbum Vafariah, & omnia opera eius in fide.
33. Jehujah scit Cogitationes hominum quoniam vana sunt.
34. Sperat Israel in Lehabiah, ex hoc nunc & usque in seculum.
35. Dilexi Quoniam Exaudiet Chavakiah vocem orationis mee.
36. Manadel Dilexi decorem Dominus tua, & Locum habitationis tua.
37. Aniel, Deus virtutum : Converte nos, & ostende faciem tuam & salvi erimus.
38. Quoniam tu es Haamiah, spes mea, altissimum posuisti refugium tuum.
39. Audivit Rihahel, & misertus est mei, Dominus factus est Adjutor meus.
40. Me Quid Jejazel repellis Animam meam, averte faciem tuam a me?
41. Hahahel, Libera Animam meam, a labijs iniquis, & a Lingua dolosa.
42. Michael, Custodiet te ab omni malo, & custodiet Animam tuam.
43. Et ego ad te Venaliah clamavi, & mane oratio mea praeveniet te.
44. Voluntaria oris mei Beneplacita fac Ielshiah & judicia tua doce me.
45. Si dicebam, motus est Pei meus, misericordia tua Seeliah Adjuvabit me.
46. Suavis Aziel universis; & miserationes eius super omnia opera ejus.
47. Quam magnificata sunt opera tua Afallah : nimis profunda sunt Cogitationes tuae.
48. Notum fecit Michael salutare tuum, in conspectu gentium Revelavit justitiam suam.
49. Magnus Vehuel, & Laudabilis nimis, & magnitudinis ejus non est finis.
50. Miserator & misericors Daniel, patient & multum misericors.
51. Sit gloria, Hahaliah in seculum, letabitur Dominus in operibus suis.
52. Confitebor Jemamah secundum justitiam, & psallam Nomini Domini Altissimi.
53. Cognovit Nahael quia aequitate judicii tui, & in veritate tua Humiliasti me.
54. Nithael in Caelo paravit sedem suam, & regnum suum omnibus dominabitur.
55. Tu autem Mehajah in eternum permanes & memoriale tuum in generationem & generationem.
56. Allevat Pojel, omnes qui Corruunt, & erigit omnes Elisos.
57. Qui timent Nemamah : speraverunt in Domino adjutor eorum & protector eorum est.
58. Et Anima mea Turbata est valde, sed Tu Jejalie! usquequo.
59. Ab ortu solis usque ad occasum Laudabile nomen Harahel.
60. Iustus Mizael in omnibus viis suis, & sanctus in omnibus operibus suis.
61. Sit Nomen Umahel Benedictum, ex hoc nunc & usque in seculum.
62. Vide Quoniam Mandata tua dilexi Jahhael secundum misericordiam tuam vivifica me.
63. Servite Annuel in Latua, introite in conspectum ejus in exaltatione.

64. Ecce oculi Mehekiel super meuentes eum. & in eis qui sperant super misericordiam ejus.

65. Convertere Damahia, usquequo, & Deprecabilis esto super servos suos.

66. Ne derelinquas me Meri, Deus meus, ne discekeris a me.

67. Delectare in Ejael & dabit tibi petitiones Cordis tui.

68. Confitemini Habujah quoniam Bonus, quoniam in aeternum Misericordia ejus.

69. Rocheel, pars Hereditatis mea, & Calicis mei, tu es qui restitues Hereditatem meam mihi.

70. In principio Creavit Jabamiah Cælum & Terram.

71. Confitebor Hajaïel nimis in ore meo, & in medio multorum Laudabo eum.

72. Convertere anima mea in requiem tuam, quoniam Marniah benefecit tibi.

TEΛOΣ.

Thus having traced the paths of the Hebrews, and not finding it full for thy satisfaction (Gentle Reader) give me leave for thy more ample benefit, to enlarge this Subject.

ONEIROCRACY.



ONEIROCRACY;

OR

The Physiognomy

OF

DREAMS

CONTINUED.

CHAP. I.

Of the definition, subject, and causes thereof.

Who are properly called Conjectors,

Lychnobii: Philosophers ought to treat of sleep and dreaming.

Hitherto have we pursued the essential consideration of man; there remains the Accidental, which we will comprehend in Dreams and Divinations, or to say better, Conjectures; for the Interpreters of Dreams are by *H. C. Agrippa de Vanit. scien. cap. 39.* called only Conjectors, and according to *Euripides, Qui bene conjectat, &c.* as we say in English, the best Prophets are but good Guessers. As for what *Lampridius* witnesses of *Heliogabalus* the Emperour, that he watched the nights, and slept in the day, which custom among men *Seneca* discommends as præternatural, and calling those that live so *Lychnobii*, that is, Livers by Candle-light; whether it be enough to blame the Philosopher, I know not, whose search should not only regard what grows in the Sun-beams, but also what lies buried in the dark Region of the Cimmerii. For I pray, to what purpose have *Aristotle, Pliny, Gaudentius, Merula*, left behind them so many memorable things, but that they would rather say something of those things, that are more abstruse in nature? which

which though they could not bring to a perfect and absolute work, yet might posterity take it as a rough rudiment. Not to insist only on the great advantages of dreams, The advantages which of themselves are able to allure mens minds into a desire and contemplation of them. For besides that a mans dreams discover his temperament, they also betray the peccant humours in those that are sick; nay they are the clearest demonstration of the immortality of our Souls.

Being therefore resolved to bestow our endeavours on this kind of study, we shall divide whatever concerns the doctrine of *Oneirocracie*, into a Proem and a Treatise; and in the Proem we shall speak of its Definition, Notation, Subject, and Causes.

Oneirocracie is the prudence of presaging future contingencies by dreams, for the welfare of man. In the Definition Prudence is the Genius: for all things requisite to prudence mentioned by *Arist. 6. Eth.* are found in the Discipline; As, *Oneirocracie defined. Its Genius.*

1. Its business is about things to be done, and those contingent, viz. such things as may, or may not be; and in these things there is the greatest need of Prudence.

2. It is most fitly described by an Analytical method, which is ever required in such disciplines.

3. Nor doth it consist in the naked and absolute contemplation of things but rather requires the practise, that it may attain its proposed end, which is the welfare of men by advancing to what good is to come, and avoiding the evil.

4. It hath also the means whereby it arrives to that beatitude of future contingencies, viz. the knowledge of *Oneirocratical* precepts.

The specific difference consists in the presage which is drawn from the dreams. For *Oneirocracie* is derived from the Greek word *ὄνειρος* a Dream, and *κρίνω* to judge, whence *ὄνειροςκρίσις*, is an interpreter of Dreams, or a Conjector. *Its specific difference.*

The Subject of *Inhalation*, is that Logical or rational faculty of the soul, which this discipline informs, and when a perfect habit is acquired, denominates. The subject of consideration, or the matter (*circa quam*) about which, belongs to the reason of the causes. *Subject of Inhalation. Of Consideration.*

Now the causes of *Oneirocracie* are external or internal; the Internal are the Causes. Matter and the Form.

The Matter (*ex qua*) or of which, of *Oneirocracie*, if it be taken for a habit, is the experience it self of many *Oneirocratical* observations consisting in the contingence of future things; but if it be taken for a *præceptive system*, they are the Precepts and Rules of the Art. *Matter.*

The Form, if it be taken for a habit, is the Analogie between the *conceptus obiectivus*, and the *conceptus formalis* begetting this *Oneirocratical* prudence in the mind; But if the Form be taken for an *instructive system*, it signifies no more then the order and disposition of precepts and aphorisms. *Form.*

The matter about which, or (*circa quam*) are the dreams themselves, but not *qua* dreams; viz. as affections of the sensitive soul (for so they fall under a physical consideration;) but as they concern and fall under the prediction of future things. *Materia circa quam.*

Since then there are two principal parts of this subject. viz. the material and the formal, we are now to consider in what manner they agree together.

The material or the thing considered in respect of time and place, are the dreams. *Material thing considered.*

The formal, is the manner of considering, and the apprehension of future contingencies drawn from the dreams.

The external causes are the Efficient and the End; the principal Efficient and remote, is God, who as he spreads into all Sciences a grateful record of his Name, and Deitie, so in this kind of discipline he equally displays unto us his infinite goodness and omniscience, from which we will not by any means detract any thing, being mindful of the passage of *Deut. 13. The Prophet and the Interpreter of Dreams, who speaketh to the end to turn you from your God and make you go out of his way which the Lord your God hath commanded you, shall be put to death.* *Formal. The manner.*

The proximate Efficient cause, are Learned men who what account soever may

be had of it) have bestowed their endeavours on this study, such as were *Demoer- tus, Aristotle, Themistius, Sinesius Platonius, Artimedorus, Revierus, Cardanus*, and others.

Final.

The principal final cause is the glory of God; whereto, what ever hath been thought or found out concerning dreams is to be referred.

The subordinate final cause, is the welfare of our neighbour, and the private advantage of every one.

Of or concerning Sleep.

Ignorance of
Causes produ-
ceth Ignor-
ance of
effects.

The definition
of sleep.

Being it must needs come to pass, and can be no otherwise, but he that is rude and unknowing in the causes of things, must needs also be ignorant in the things caused; for to know rightly is to know the effects in and by their Causes; as thus, the whole essence of Dreams, depend on the essence and causes of Sleep, as the accident necessarily relates to the subject; therefore the next subject of this Discourse shall be of the Nature, Essence, Definition, Causes, Benefits, and Discommodities of Sleep.

That therefore now we may come to the Nature and Essence of Sleep, we must note that Sleep is a natural rest, repose, or silence almost of all the Senses, caused by the impotent debility of the animal facultie to action, proceeding from a sweet and pleasant vapour arising from the concoction and digestion of the alimentary food exhaled from the Stomach, watering and bedewing the brain, obstructing the senses, to this end that the powers of the mind and body might receive fortitude and recreation.

The force of which Definition, that it may the more fully and clearly be understood, ought to be explicated and seriously weighed almost in every word; sleep is defined to be a rest, that is a cessation or privation of animal actions, not altogether, as also of all the senses, for so it should be a senseless astonishment, rather than a quiet repose, privation therefore, as in reference to sleep, is to be taken partially, not totally or universally, *ἐνεργείας* not *ἐντελεχείας* of the operation, not of the act; from which there is a return again to the habit, as the need of nature requires; Therefore let it not seem strange to any one that I call sleep a privation, *nam ejus est privatio, cujus est actio*, for he who hath the property of action, hath also the capacity of privation.

There is further added that this rest is *natural*, that thereby may be excluded extasies, frights, astonishments, and all preternatural affections.

Moreover sleep is the repose almost of all the Senses; thereby is excluded the alone phantasia of internal senses; hereby is signified sleep, and rest is proper with the internal senses (*i.e.*) the common sense and memory, to the external also, and both concerned at the same time; for if one of the exteriour senses should remain free and not affected, sleep could not be said to be perfect; and if but one, he could not be composedly vigilant, as rightly *Conimbr. lib. de som.* hath noted; which may be seen in night-walkers, such who rise out of their beds not knowing afterward; these cannot be absolutely said to sleep, nor simply to wake, although they seem more to wake than sleep, as *Aristotle* testifies, *Arist. 1. generat. Animal. cap. 1. Sect. 1. somn. & vigil. c. 2.*

Furthermore, whereas it is said sleep proceeds as *ἁδραμία*, from the impotencie of

of the animal facultie, which discovers the Efficient cause thereof; *digestion* or *concoction* of the *stomack*, *συνεργον αἰτίον* the vapour of the aliment or digested food received, *exhaling*, the *Material* cause; the *irrigation* of the *brain*, and of the first sensory, that is the obstruction of the common sense of the organs, indicates the *Form*.

Lastly, here is in the Definition, *Recreation* of the powers, as relating to the body and mind, which pointeth out the *final Cause*; thus it appears plainly this Definition is Causal.

But seeing that there are many more causes producing sleep than those I have observed in the Definition, I shall (for the more conspicuity of this doctrine) record them in order.

Farther, the principal efficient solitary cause, is the impotencie of the animal facultie, tired out with the burden of diurnal actions. *Causa solia συναιτίον est.* The efficient cause of sleep.

1. The exhalation caused from the concoction of the substance received, *ἡ ἀπὸ τῆς τροφῆς ἀναθυμίασις*

2. The native frigidty of the brain (appointed to further the heat of exhalation) congealing the vapours exhaling.

3. *Συνέδριος τῆς θερμότητος εἰς αὐτὴν*, the accession of heat, not in the praecordia, as unadvisedly *Argenterius* and others have thought, but more inwardly, as *Aristotle lib. de somn. & vig. c. 3.*

The less principal Efficient cause may be partly accidental, as containing those things which consume the spirits, of which number, are overmuch labour, weariness, immoderate heat intense cold, overmuch evacuation, sharp and vehement hunger, the excessive profusion of blood, whether by Childbearing, a wound, or phlebotomie, scarification, and the application of Horseleeches, *Arist. lib. de somn. & vig. cap. 3. & Mercat.*

2. Those things also which pleasingly amuse the spirits, as the noise of running of Waters, Darkness, deep Silence, Joy, profound Cogitations, ardent Precations, the circumferencing of the more cold air, *ἀντιπαρθεῖσθαι ψυχῆς*, the Consent and Harmony of musick, *Arist. 1. de somn. cap. 3. & 8. polit. 5.*

3. As to the Efficient cause, *Rivierus* adds the discession or departure of the Sun from our Horizon, because the Sun not only heats and vivifies, and communiceth a certain alacrity to all creatures by his presence, but also from the consequence of his departure, a certain occult and doleful sense of sadness afflicts the spirits of all animate Creatures by reason of the defect of the Sun his beams.

4. By addition, may be taken notice of also certain sleepy stupifying medicaments, as Poppie Henbane, Mandrakes, Tithymale, or Lettice, Hellebore, Opium, and such like simples, which are able easily by their vaporious repletion, to overcharge the brain.

Having discoursed the Efficient cause, the Material follows; which is a vapour exhaling, and ascending the brain, which being manifold and various, induceth (as I may so say) a variety of sleep; for it may be besides nature, and it may be natural; that vapour which is not natural, proceeds from diseased, corrupted humours, or the consumption of the whole body, which *ὑπερταλίσσεται τὴν τροφὴν ἀπέναντος*.

The natural vapour, is 1, The ebullition or boiling up of the more servid blood, and this vapour is the cause of morning sleep, which is manifest from hence, because morning sleep is long, and fills the head with vapours, which being filled, akes or is disturbed, which being disturbed is exposed to much inconvenience, *Mercat. lib. 2. fol. 51.*

2. Or secondly it proceeds from the concoction of the aliment in the stomach; which concoction so long as it endureth, so long it promoteth and nourisheth the first sleep.

From hence it is that the first sleep is more vehement by reason of the more gross exhalations, and more turbulent, by reason of the impurity of vapours; but the morning sleep is more sweet, light, and apt for dreams, by reason of the more pure vapours, and the more rare and perlucid exhalation.

The Form of sleep follows, which consists in a free and willing cessation of the

outward senses; for when the first *sensorium* (which is called the organ of the common sense) is bound and obstructed with a soporiferous vapour, presently the external actions of the animal functions cease) which cessation, or privation of actions is the formal subject of sleep, from whence *δυσκαχυμός κινήσε Ζαυεχθ* that is a standing still, a hinderance or interruption of Motion.

The end of sleep.

Lastly the end of sleep, is the safety and fortitude of the mind and senses, reviving and animating the spirits, having in it the means of good to the senses; and I find sleep granted to all animate Creatures in a twofold manner.

1. First, *Propter quietem*, that they might rest. Now the Creature is said to rest to a double end. 1. That the toil of the spirit might be taken off. 2. That such a quantity of the spirits might be contracted in the brain, as might serve for the sufficient enablement of future actions.

2. *Propter manus vigiliarum*; τὸ δ' ἐγρηγορέντα τὸ ζῷον αἰσθάνεται τὸ κατὰ δ' αὐτοῦ, for sleep restores the members to their former vigour, and enables them with strength for new labours.

3. Sleep helps the vital spirits, by promoting and furthering concoction, from whence it is that a nocturnal is better than a diurnal concoction.

4. Sleep may be said to be the cause of wisdom, because it conserveth the senses, and restores the spirits, which else would languish. These things are sufficient as to the final cause. The more special commodities and incommunities thereof you shall have in the sequel.

The effects of sleep.

The first, proximate, and immediate effect of sleep, is the impotency of the external senses. And so much shall suffice to be spoken of the causes absolutely conspantaneous; next in order follows the Subject and Adjunct of sleep.

The subject of sleep.

The recipient Subject is Man, and truly *πρὸς ὅσον δεικνύει* is the subject of common sense; the sense of feeling through a perpetual conjunction sufficiently proventh the necessity of this, through the sense, of that sense and the several apprehensions of divers objects.

The adjunct of sleep.

The Adjunct, are Dreams, of which, next in order.

The



The Physiognomie OF D R E A M S

FARTHER
E X P L A I N E D,
According to the method of
A S T R O L O G I E.

CHAP. I.

Of God, Angels, the Heaven, and Stars.

Having dispatch what concerned terrestrial and sublunary Matters, the Celestial follows. The Celestial Matter which hath for its object, Dreams, is either spiritual, or corporeal.

H The spiritual is either infinite, as God; or finite, as the good Angels.

But the Reader is to observe that the referring of God to Celestial things is not here meant to the least prejudice of godliness; as if he were supposed to be included in some certain part of the Heaven, but after a familiar manner of speaking; for since it may not be expected that these precepts (whatever they are) can possibly be included in certain and infallible methodical rules, because of the contingency and variety of the matter, the courteous Reader is entreated to bring with him an officious inclination and zeal to the advancement of these studies.

To dream then, that one prays and calls on God, is good; but it is ill, not only to see him, but even to speak with him. But to dream to see God speaking before others, is of a more favourable signification. If a man dreams he receives any thing from God, who is pure, its a signification of most perfect health; for it signifies that those things that shall be received into the body shall be pure and clean; the contrary is ill, for it signifies a disease shall seize the body.

Christ.
Angels.

The adoration of Christ, signifies joy; to hear or see him speaking, gladness.

To see Angels, good; to be an Angel, better; to speak with Angels, evil.

The Celestial matter that is without corporeal, is taken either for the substance of the Heaven, or its parts or places, which are called Houses or Signs.

H.

The seeing of a serene clear skie, signifies profit and gladness; a troubled and cloudy skie, sadness; a burning skie, diseases; red, wars; the skie falling, guilt or crimes; the skie ascending, honour and dignity.

Stars.

To see the Planets pure and clear falling out of their Orbs, or make towards the Earth, denotes health.

Sun.

The Sun signifies a King, Father, House, or Dignity, *Arnald Vill. &c.*

The Sun shining, a mind well pleased; the Sun falling out of Heaven, the death of some Prince or Emperour; the Sun troubled, the dangers of a Prince; the Sun in conjunction with the Moon, ill news; many Suns shining together, denotes a popular and universal joy. To see the Sun, Moon and Planets, clear, pure, and easily moving according to their ordinary motion, are all of very good signification, especially as to the health of the body.

Moon.

The Moon denotes a Queen or Mother, being darkened, it speaks the treachery of some great and noble Women, as also threatnings, and hatred. Many Moons shining together, signifies some extraordinary news; the Moon bloody, loss; the Moon shining clear and bright, advantage; falling out of Heaven, the death of some Princess, Dukes, Queen, or eminent Lady; to see the Moon of a purple colour, denotes profit and increase.

Stars.

The Stars of Heaven denote Brothers, Partners, a Master or People; to see them in their order and motion, and in their lustre, figures, and brightness, signifies joy and gladness; to see them confused and without order, and wandering up and down, denotes Seditions, Schisms, Perturbations, Factions, Tumults, and Assemblies, Brawling, Discord, and Contention, &c.

C H A P. II.

Of the first House which is the Ascendent, and of the kind of Life.



After the parts of Heaven follow the *spaces* which are the Celestial Houses or Signs, (which are twelve) and from which the significations of humane life are deducted.

The first House is the Horoscope or Ascendent, whence the condition and manner of life is resolved.

The second is the House of Riches, Servants, Substance, as also the expiration of Youth.

The third is of Brothers, Sisters, and friendly relations.

The fourth of the Inheritance of Fathers and treasure.

The fifth of Children and Subsistence, Pleasures and Delights.

The sixth of Health and Sickneſs.

The seventh, of Wedlock, Women, Marriage, and its dissolution.

The eighth, of the kind of Death, and the last years of a mans life.

The ninth, is the House of Piety, Wisdom, Learning, Philosophy and Travels.

The tenth, is the House of Government, Advancement, Eminency, Lordship, Laws, and of the middle years of life.

The eleventh, of Friends, Benefactors, Servants, in their old age.

The twelfth, of Enemies, Fighting, Labours, Envy, Treachery, in the end of life.

Of these Houses some are Cardinal, as the 1.4.7.10. some are succeeding, as the 2.5.8.11. some cadent, as the 3.6.9.12.

The Ascendent is the significator of life, and its condition in every one, whereto The Ascendent. also certain dreams are assigned.

Of *Socrates* it is thus written; That *Socrates* the night immediately preceding *Socrates* his day, he saw *Plato*, did foresee that a Swan being presented to him, rested in his dream of *Plato* Lap, and thence flying, pitcht upon that Gate of *Athens* which was called *Academia*, where it so stretched out its neck that it reached and pierced the Heaven: the next day while *Socrates* related his dream to his Scholers, *Plato's* Father presents his Son to *Socrates* to be instructed: whereupon *Socrates* cries out, behold this is the Swan that shall soar up to the Celestial secrets, and discover hidden things.

In this dream, the Swan is the image of Philosophy by a proportioned analogie; for it is white, clean, living in the depth of waters, long-lived, near the expiration of The Analogie life sweetly singing; so a Philosopher living in integrity and honesty, is without between a spot, white, and clean, inquiring into the truth of things, searching into the various Swan and depths of Sciences and Opinions, to discern between truth and falshood, and according to the former, chooses and directs his life, providing what is necessary, neglecting what is superfluous; the long-lived experience of things, brings him to a habit of Vertue and Learning, and in the approaches of his Death, he leaves to Posterity sentences and actions speculative and practick, as his Swan-like farewell. And this is the reason why a Swan fore-signifies a Philosopher and long life.

There is such another story of the clutter of Bees pitching on the lips of *Plato* (being a little one sleeping in the Cradle) gathering of honey, and a while after dispersing Bees gathers ing honey on themselves up into the air. This dream is equally good as the other; for as Bees Plato's lips. gather together the matter of sweetness for nourishment, the matter of sweet The Analogy of Bees and smelling, for the recreation of the sense: so Philosophers dispose all the time of Philosophy. their lives, that they may in their age recreate themselves with a true knowledge of things

things, and as with fragrant Incense instruct others in most sweet Precepts, which they do two manner of ways, either by way of Precept, or by express Examples of Vertue, out-shining others, there being in Bees a perfect Idea of pedagogical functions. The Wax denoteth the Idea of manners and the practical representations of Vertues; and the sweetness of Doctrine.

In like manner by a certain propriety the Vulture in a dream signifies a Physitian, as we shall more at large shew hereafter.

*Nero's Mothers
Dream.*

There are also dreams that preface an evil and vitious condition of life; It is said that *Nero's* Mother being with Child, dreamed that she brought forth a cruel great Dragon, which rising up against the Mother, drew out her bowells; who frightened, related the dream to the Oneiromantist, who answers, thou shalt bring forth a wicked man, and one that shall be the cause of thy own death; which happened accordingly. *Suet. in Nero, &c.*

CHAP. III.

Of Parents.

The fourth House.



THE second Cardinal House is the fourth, called the low Heaven, from whence is drawn the judgment of Parents, Patrimony, immovable Goods, Edifices, Treasures, Lands, Agriculture, and such like.

In dreams then to see friends, especially ones Mother, signifies security; for motherly dreams are of most circumference and activity. Yet sometimes the Parents appear like the Sun or Moon, as is said in *ch. 25.* as *Ioseph* saw the Sun and

*Iosephs dream
of the Sun
and Moon.*

Moon and 12. Stars bow to him, which was afterwards verified in his Parents in *Egypt. Gen. 46. 1. and 29.*

Eclipse.

But it is in this place to be observed that the Parents of divers persons, who had seen total or partial Eclipses, have within a while after died or sickened; and proportionally to this is whatever may be said of the sight of Parents. So there was a certain man that in his sleep saw his Father falling into a deep pit, whose Father accordingly a little while after dyed.

Here may also be ranked among presages, some matter which is a proportionable subject to the Parents, that is, such a thing as is of daily use and relation to them, and may be the portender of life or death; as if the Horse of a Noble man, or great man (whereon he daily rides) without any sufficient praxious cause chance to dye either at home or abroad suddenly, it signifies some misfortune or danger to the Nobleman.

CHAP. IV.

Of Wives, Women and Wedlock.

The seventh House.

THE third Angular House is the seventh, called by the Astrologers the West angle; 'tis the denotator of all Contentions and controversies, and consequently to Women in relation to their Husbands, for the Man as an agent, the Woman as patient, as in all other Controversies, is taken for Ascendent, and in the indication of Celestial matters falls into the seventh House.

It is then to be noted, that when any creature of what kind soever, makes any assault, or does any violence, the contention is denoted both according to the condition and quality of the assault, and according to the defence which both make.

So *Arnaldus de Villa nova*, leaves it of himself, that in a Dream he saw four Wolves assaulting him with open mouth, but that he thrust through the biggest of them; four dayes after he overcame in Suit four Adversaries, &c.

Villa Nova's dream of four Wolves.

But as to Women, it is to be noted in general; That to lie with a Woman prostitute, signifies in some way Prosperity; but a Virgin, much labour with little advantage; the latter being properly barren; and the other so far fruitfull, as that she is alwayes ready for the act. This also hath obtained the credit of a presage; That in going out of any place of traffique, after having made their markers, the meeting of Strumpets signifies gain, the meeting of sterile persons, loss. But such things as these are current rather by the stamp of Experience, than by any natural reason taken from causes concurring to the essential constitution of the things,

CHAP.

CHAP. V.

Of Honours, and Dignities.

The tenth House.

Mid-heaven.

Of a Solar
face.

THE fourth and last of the Angular Houses is the tenth, called the Culm or mid-Heaven by the Astrologers; whence is judged of Empire, Exaltation, Sublimation, Mastership, Laws, Memory, Honours, Dignities, and the like.

There was a certain man saw in his dream, that in an afternoon, and after a sickness in a neutral condition between health and sickness, he had seen his own face like a Sun, and in his left hand a bright Star; a great while after this happened, he took the

Degree of Master of Arts.

Arnaldus Villa Novanus relates of a certain King, who dreamed that he Crowned his Wife, placing her in a Royal Chair, and giving her a Scepter, did a while after recover the Kingdom which the Queens Father had lost, and did in effect make her heir thereof.

A dream of a
Kingdom lost.

Arnaldus says of another who dreamt that he suddenly fell out of his Chair and Royal Seat, and could not again recover his Seat, though he much strived to do it; and a while after by the unanimous consent of all his Nobility was deposed, and dyed destitute of all Government.

Adrians dream
of fire fallen
from Heaven.

Hither may also be referred the dream of *Adrianus*, who the day before was pronounced Emperour at *Antioch*, saw a fire fallen from Heaven on the left side of his Neck (which at the falling he presently felt) spreading into the right, but was not hurt nor frightened by it.

Antoninus his
dream of ivo-
ry hands.

So the dream of *Antoninus* the Philosopher, concerning the Hands of Ivory, &c.

As also the Omen of *Alexander* the Great at his Nativity, of an Eagle being on the Palace of his Father *Philip*, which with his voice and wings seemed to applaud and congratulate.

Such is the Omen of *Ascanius* of fire sliding down; such the Omen of *Tullius*, of the Head burning in the Cradle, &c.

CHAP. VI.

Of Riches.

The second House.

Having spoken of the Angular Houses, there remain the intermedi-
 al that is to say, those that shelter between the four Angles; and
 they are either succeeding, or cadent; the succeeding are, *Hell*
Gate, Good Fortune, Heaven Gate, Eudemon, viz. the 2. 5. 8. 11.
Houses.

The first succeeding House is the second, called *Hell Gate, Hell-gate*,
 whence is judged of Riches and Substance; substance is understood two ways;
 for it is obtained either lawfully and honestly, or unlawfully and shamefully; so
 many and those very various dreams may be referred to this House. Besides of
 what is directly and lawfully gotten, some is obtained by Art, some by Industry,
 some by Chance, some by Inheritance; and what is indirectly gotten, some is
 obtained by stealth clandestinely, and without any manifest infamy; some with the
 note of open infamy, disgrace, baseness, and dishonesty.

So a certain man dreamed that he often went to divers waters with Nets, and
 caught small fishes, but that at last that he came to a great River, and there took
 many great fish of several sorts; This expressly denoted he should attain Riches by
 his own industry and pains: for the waters signifie the pains, and the fish the ad-
 vantage. In like manner those that receive fish being given, or have rain come in-
 to their windows, may expect the same.

A certain man dreamed that he took out his own Blood, which done he went in-
 to some remote Countrey and there delivered it to another; the party a while after
 dyes in a strange house in a far Countrey, and his Riches by testament he bequeathed
 to another stranger. A certain thief related how he foresaw that as he entered into
 a certain house he found the Master or owner of the house sleeping, swollen up, and
 sinking, whom out of indignation of the sink he disentraild, which were full of
 the superfluitie of nature, and burdened with his load of excrements he return-
 ed; This very Thief a while after, secretly in the night entred the house of a cer-
 tain Usurer, and carried away with him a great sum of money while the other slept.
 If these had been seen without sink, the signification should have been that the
 stealth might have been committed without any publick infamy and manifest dis-
 grace. By what hath been said, the wise Interpreter may easily judge of the losse
 of substance, as if a Fisherman should dream he lost his fish out of a near fish pond;
 and so consequently of other things.

CHAP. VII.

Of Off-spring, and Children.

The fifth House.

Good fortune.

T

HE second succeeding House is the fifth, called *Good fortune*, whence we judge of Sons, Daughters Children, Subsistence, &c.

To foresee in a dream a multitude of Children, Sons or Daughters, signifies many advantageous businesses, and that deservedly, because tis for our Children that we undertake so many affairs.

A dream of a crowned son.

A certain man dreamt that his own Son was taken by his playfellows into a Hall and clad in a garment of Laurel leaves, and crowned with a Laurel Garland; He saw him afterward for his integrity and honesty Crowned King.

Others dreaming they saw Crows on their Childrens heads, forewarned them of hanging.

A certain Queen dreamed that there appeared to her out of the West part of her Kingdom divers Beasts under the forms of Lions, making towards her in the King her Sons Palace, and that she saw the Kings Chappell burning and that she gathered together the Saints Reliques. The Queen awoke, related the dream to an Interpreter, who answered, That the Kingdom should suffer great losse, and that her Son should dye in a War raised by means of those Beasts of the West part of her Kingdom, and that many Inhabitants and much Nobility should be destroyed.

Besides the foregoing dreams, there are other presages which more certainly prefigure the destruction of Kingdoms, Children, and Regions, than any dream can.

So a Gallows or Gibbet newly built with the help of all hands, by some high wind quite overthown (before there is any motion of War) and by the violence of the wind crushing to pieces the dead bodies of those that have been hanged, denotes death to some King, and the destruction of the Kingdom, witness *Arnaldus Vill. &c.*

CHAP.

CHAP. VIII.

Of Death.

The eighth House.

THE third succeeding House is the eighth, called by the Astrologers *Domus mortis*, whence the signification of Death and the end of a mans life is signified: Hither appertain those dreams that are the prefaces and fore-runners of Death.

Suetonius relates of *Calphurnia*, *Julius Caesar's* Wife, that the night before the Assassination, she dreamt that the Roof of the house fell, that her husband was thrust into the belly, and that presently the Chamber door of it self flew open. And while the next day she related the dream to *Julius*, behold there comes in a Bird with a branch of Laurel from *Pompey's* Court, which entering in was pursued by many other Birds of divers kinds, from a Grove hard by, and having killed it, tare it in pieces. And *Julius* himself thought in his sleep, that he flew above the clouds: another time that he shaked hands with *Jupiter*: another time that he was cast down headlong. *Julius* therefore forewarned not so much by his own dream, as by the augury of the Sooth-sayer *Spurina*, to look to himself from the Calends till the Ides of March were past, kept himself in a while, but afterwards going abroad and meeting with this Soothsayer, the Calends are come says he to him; *Spurina* answered, but they are not past Sir; so going forward to the Capitol, he was killed by the Conspirators.

So the Crows eating out of the basket on *Pharaoh's* Bakers head, presaged his hanging. So to a certain Lady a black Cloak, wherewith she dreamt her self clothed for to go to a Funeral, foretold her own death.

CHAP. IX.

Of Friends.

The eleventh House.

THE last of the succedent Houses is the eleventh, whence are judged Friends, Counsellors, Great men, Benefactors, Patrons, Doers of pious works, Mecenates, Favourers, and Servants. But because a Friend is another self, there are many sights referring to friends, and many to enemies. It is a presage of friendship to see ones self multiplied, as also to have the arms and grinding teeth ready and fit to

do some action: But the loss of teeth, arms, or provision, signifies proportionable enmities and designs of Enemies.

As for what concerns the Counsellors or Ministers of great persons, it may be gathered from what hath been delivered in the foregoing *ch.* as if any one dream that he administers or enjoys the Honours or Dignities of some Duke, Prince, Emperour or King, or that he is Subject to him; that is reckoned of good presage, other circumstances of the dreamer being considered.

So *Pharaohs* Cup-bearer dreamed that he took *Pharaohs* cup, and having filled it presented it to *Pharaoh* to drink, which dream *Ioseph* interpreted to his restoration to his place.

CHAP. X.

Of Brothers.

The third House.

HAVING dispatched the precedent Houses, we come now to the Cadent Houses which decline from the Angles, and are included in both the former, and are, the Goddess of good things, Evil fortune, the Divise House, *Cacodemon*, with grief, &c. &c.

The first then of the Cadent Houses is the third, called by the Astrologers *Dea bonorum*, by which are judged dreams that relate to Brothers, Sisters, Kin, and Alliance, as also the change of place.

To this Chapter the divers Dreams of divers things are to be referred.

So the Brothers of *Ioseph* are denoted by their sheaves to bow to the sheaf of *Ioseph*; the same may be said of the Stars bowing to *Ioseph*, *Gen. 37. &c.*

So another dreamed that he saw one cutting off his arms with a sword, and was afterward killed by his own brothers.

A dream of arms broken.

Whatever is here spoken of Brothers, the same may be also understood of Companions, and persons of the same blood, whereof the falling of the teeth is a frequent signification.

As for the change of place, or voyages, it is signified by flying. So a certain man (we have the Story from *Villa Novatus*) said that he dreamt that he fled, and that with much pleasure; and that at the end of his flight he stood in a pleasurable green Meddow, high seated; and that walking up and down the Meddow, he found divers Rivers and rivulets, &c. and them replete with Serpents tails. And while he seriously considered these sights, he saw himself as he thought, changed into a Vulture, beating off with his feet the Serpents sticking to him. About seven dayes after he was entertained by a great Baron, to practise Physick there, and being entertained Physician in that house, he cast down many that envied him.

It is here to be noted that a Vulture, by some peculiar property signifies a Physician; for as a Vulture ever attends other creatures and their carcasses, so the skin of a Vulture newly killed draws other creatures to it (for so they are taken in *Spain*) so the Physician attends the diseased for to cure them, or endeavours it as far as the blessing of God and his own skill can contribute

CHAP.

CHAP. XI.

Of Health, Sickness, and Diseases.

The sixth House.

THE second of the Cadent Houses is the sixth, called by the Astrologers *Ill Fortune*: whence the judgment is directed concerning Health or Sickness, Diseases, and Indispositions, as also of Servants and Beasts. That therefore somewhat may here be said of Health and Sickness; (though every where before in the general objects of dreams relating to Physical matters we have spoken sufficiently) it is to be noted, that those dreams which are dreamed at night reflecting on the actions of the day in an honest matter, and representing somewhat like the actions of the day, are ever good to a man; for they signify health, and are a sign that a man's mind is constant to the actions, and what he did in the day, and that his reason and will are good friends, and that he is not detained by a fulness or emptiness, or any other outward thing, whereby the operations of his mind should receive any hindrance.

But when the dreams are contrary to the actions of the day, and fight with them, it denotes a perturbation of the body, and consequently sickness. In like manner all things (that are pure) that seem to hang out of Heaven, signify good health. Things appearing troubled, black, dark, and not perspicuous, signify sickness, *Hipp. lib. de Insomn.*

Servants are commonly foreseen and foresignified by the hands; for a Servant is as it were the hand of his Master, as being a moving organ, though a separated member. Hence *Aristotle* was in the right, 1. *Polit.* 4. ὁ δὲ ἀνθρώπου χεὶρ, &c. a Servant is an animate possession; and every one that serves, is an organ to be preferred before all. The hands moreover are the servants of the members; for which reason the wise Interpreter shall apply them to Servants, Slaves, Maids and ministers.

If living creatures appear in dreams, their signification is according to their propriety, compared to man; or according to the ordinary use that man makes of them.

So an Ox signifies Husbandry; a Horse, carriage; a Hound, hunting; a Household Dog, fidelity as to domestick affairs; Sheep, Swine, Geese, Ducks, and such like tame creatures, signify subsistence and cloathing; and so in other cases the judgment of the dream is according to its several circumstances, yet with this difference ever, that the relation to man be observed; in which respect, an Eagle doth commonly design a King, a Falcon a Duke, a Lion an Emperour, Prince, or King; and so of the rest.

C H A P. XII.

Of Religion.

The ninth House.

*Domus Divina.*a dream of a
Monastical
life.

THE third Cadent House is the ninth, called by the Astrologers, the Divine House, whence we judge of Journeys, travel, Piety, Wisdom, Learning, Philosophy, and other Sciences: But since we have spoken sufficiently as to Journeys before, we shall in this place lay down somewhat briefly of Religion.

A certain man being to enter into an Order of Monks, did often dream he was dead, and that not without wondering, he thought he went about begging from door to door; by which dream, his change of life and entrance into the Order was confirmed.

So likewise a certain Nun before she entered the Cloister to make her vow of Chastity, dreamed she was led by her Parents into the Church, received from the Priest the Image of Christ Crucified, and that she married that image; which dream signified the change of her former life, and her beginning of a Religious life.

C H A P. XIII.

Of Enemies, and Prisons.

The twelfth House.

Cachdemon.

THE last Cadent House is the twelfth, called by the Astronomers, *Cachdemon*, whence the Judgment is framed concerning Enemies, Adversaries, Treachery, Imprisonment, and the like. In which procedure it is to be observed, that Enemies are designed under the forms of certain living creatures; sometimes under the form of a Dragon, sometimes of a Lion, sometimes of a Wolf, Fox, Serpent, &c. according to the qualities of the Dreamer, and according to the various circumstances of the dreams, as is sufficiently spoken before.

T.

To go into a Prison denotes treachery, bands, nets, circumventions, iron chains, and the like, represent prisons, and imprisonment. Prison;

But if any one ask what it is that determines the Phantasms of visions; *Aryaldus* answers out of *Ptolomie*, saying that the Images of composition in this world, are subject to the Celestial Images proportionably, either in respect of the Dreamer, or in regard of the mover; the things inquired are to be understood, as is described more at large in the precedent Chapters.

CHAP. XIV.

Of the Celestial Signs.

Having spoken of the Houses of Heaven, we are now to treat of the Signs of the Zodiack, which are in number 12. through which the Sun and Moon (especially the Moon) passing, do diversly dispose the humours of our body, and consequently imprint so many various Phantasms in those that dream.

Now all or at least the principal matter of all our actions, whereof we dream in the night, may be distributed into these 24 heads. The first shall be of Weeping, 2 Joy, 3 Cloathing, 4 Water, 5 The living Creatures of the water, 6 Chance of man, 7 Buildings, 8 The abuse of Members, 9 Singing, 10 The arrival of a Friend, 11 Local motion, 12 The seeing of fire, 13 Riding, 14 Murther, 15 Dead people, 16 Washing in the water, 17 Money, 18 The fear of some sight, 19 Fighting, 20 The spoiling of a man, 21 Sicknesse, 22 Kisses and embraces, 23 Banquets, 24 Assemblies.

Of all these according to the order of the Celestial Signs,

1 Weeping.

The Moon being in γ contention, in δ the fear of a Friend, in π the hope of Weeping, firm joy, in ϕ infirmity, in α honour, in μ gladness, in ϵ mirth, in ν meeting some body or agreement, in ζ fear, in ψ the death of a Friend, in ω the death of some great man, in χ it signifies the hearing of some news.

2 Joy.

The Moon being in γ signifies trouble, in δ the arrival of a Friend, in π money, in ϕ the coming of a Friend, in α the separation of a Friend, in μ gladness, in ϵ grief, in ν the sadness of a Brother, in ζ joy, in ψ separation of a Friend, in ω augmentation, in χ a vain dream.

Joy

3 Cloathing.

The Moon being in γ signifies nothing, in δ gladness, in π nothing, in ϕ good, Cloathing, in α hatred, in μ great contention, in ϵ sadness, in ν honour, in ζ sickness, in ψ a guest or stranger, in ω vexation of heart, in χ nothing.

4 Waters.

4 Waters.

Water. The Moon in γ there is signified some trouble, in δ perplexity, in Π infirmity, in \textcircled{S} extremity, \textcircled{A} power, \textcircled{M} money, \textcircled{N} nothing, \textcircled{G} gladness, \textcircled{D} death, \textcircled{V} contention, \textcircled{W} a vain dream, in \textcircled{X} sickness.

5 The living Creatures of the Water.

Creatures of the water. The Moon being in γ fear, δ comfort, Π money, \textcircled{S} a troubled mind, \textcircled{A} fear, \textcircled{M} loss of money, \textcircled{N} death of a friend, \textcircled{G} amendment of life, \textcircled{D} good news, \textcircled{V} trouble, \textcircled{W} sickness, \textcircled{X} the like.

6 The Chances of man.

The chances of man. The Moon being in γ detraction, δ lying, Π honour, \textcircled{S} a disease, \textcircled{A} nothing, \textcircled{M} famine, \textcircled{N} death of enemies, \textcircled{G} dissention, \textcircled{D} a new friend, \textcircled{V} grief of mind, \textcircled{W} a good dream, \textcircled{X} some necessitie.

7 Buildings.

Buildings. The Moon being in γ joy, δ death from some powerful hand, Π plague of the flesh, \textcircled{S} money, \textcircled{A} shall travel, \textcircled{M} good news, \textcircled{N} prosperity, \textcircled{G} joy, \textcircled{D} a new friend, \textcircled{V} grief mind, \textcircled{W} a good dream, \textcircled{X} some necessitie.

8 The abuse of Members.

Abuse of members. The Moon being in γ a good thing, δ necessity, Π trouble, \textcircled{S} detraction, \textcircled{A} a friend, \textcircled{M} joy, \textcircled{N} detraction, \textcircled{G} a disease, \textcircled{D} wearinesses, \textcircled{V} money, \textcircled{W} money.

9 Singing.

Singing. The Moon being in γ news, δ a journey, Π change into better condition, \textcircled{S} nothing, \textcircled{A} phansie, \textcircled{M} great love, \textcircled{N} trouble, \textcircled{G} grief of mind, \textcircled{D} fame, \textcircled{V} comfort, \textcircled{W} a vain dream, \textcircled{X} discord.

10 Arrival of a friend.

Arrival of a friend. The Moon being in γ a gift, δ Π nothing, \textcircled{S} increase of money, \textcircled{A} loss of some honour, \textcircled{M} poverty, \textcircled{N} lamentation, \textcircled{G} riches, \textcircled{D} honour, \textcircled{V} great news, \textcircled{W} trouble, \textcircled{X} weariness.

11 Change of place.

Change of place. The Moon being in γ strife, δ good to thy self, Π news, \textcircled{S} the death of a Prince, \textcircled{A} the joy of a guest, \textcircled{M} an enemy, \textcircled{N} somewhat shollen from thee, \textcircled{G} honour, \textcircled{D} nothing, \textcircled{V} anger, \textcircled{W} comfort, \textcircled{X} some great and strange news.

12 The seeing of Fire.

Seeing of fire. The Moon being in γ trouble, δ a guest, Π increase of money, \textcircled{S} a disease, \textcircled{A} loss, \textcircled{M} trouble, \textcircled{N} news, \textcircled{G} a disease, \textcircled{D} news, \textcircled{V} news, \textcircled{W} grief of mind, \textcircled{X} grief of heart.

13 Riding.

Riding. The Moon being in γ death, δ honour, Π a friend, \textcircled{S} nothing, \textcircled{A} long life, \textcircled{M} a battle, \textcircled{N} humiliation, \textcircled{G} trouble, \textcircled{D} detraction, \textcircled{V} theft, \textcircled{W} a guest, \textcircled{X} detraction.

14 Murther.

14 *Murder.*

The Moon being in \vee sadness, in \times death of a friend, Π confession, \otimes riches, \oslash Murder, sickness, ∇ grief, \equiv poverty, m sins, z death, \vee gladness for a reward, \approx nothing, \times good things.

15 *One dead.*

The Moon being in \vee riches, \times nought, Π bad news, \otimes contention and anger, \oslash One dead, money, ∇ a guest, \equiv gladness, m a vain dream, z good news, \vee joy, \approx good things to come, \times a vain dream.

16 *Washing in the Water.*

The Moon being in \vee loss, \times trouble, Π detraction, \otimes great anger, \oslash joy, ∇ washing in grief of mind, \equiv riches, m fear, z riches, \vee joy, \approx loss, \times labour.

the water.

17 *Money.*

The Moon being in \vee sickness, \times a heavy dream, Π loss of a friend, \otimes a guest, \oslash Money, money, ∇ weariness, \equiv death of an enemy, m theft, z a vain dream, \vee a guest, \approx joy, \times a guest.

18 *Fear of some fight.*

The Moon being in \vee trouble, \times a battle, Π an evil conscience, \otimes good fortune, Fear of some sickness, ∇ money, \equiv a vain dream, m the same, z good news, \vee strife with thy self, \approx weariness of heart, \times tears.

19 *A fight.*

The Moon being in \vee infirmity, \times victory over an adversary, Π good declaration, \otimes Fight, advancement, \oslash envy, ∇ good news, \equiv an enemy, m business, z news of women, \vee a messenger, \approx the flight of an enemy, \times joy.

20 *The dispoiling of a man.*

The Moon being in \vee deceit, \times riches, Π a good man, \otimes a friend to come, \oslash a reward, ∇ poverty, m death of an enemy, z fame, \vee a guest, \approx labour, \times departure.

21 *A disease.*

The Moon being in \vee nothing, \times joy, Π deceit, \otimes money to be lost, \oslash a friend, ∇ gladness, \equiv comfort, m a fight, z a disease, \vee joy, \approx joy of a friend, \times good employment.

22 *Kisses and embraces.*

The Moon being \vee trouble, \times detraction, Π the coming of a friend, \otimes the arrival, Kisses and of an enemy, \oslash advancement, ∇ sadness, \equiv a guest, m joy, z little labour, \vee news, \approx Embraces, grief and strife, \times gladness.

23 *Banquets.*

The Moon being in \vee joy, \times the arrival of a friend, Π gladness, \otimes nothing, \oslash long Banquets, life, ∇ good news, \equiv poverty, m money, z comfort, \vee separation, \approx a vain dream, \times joy.

24 *An Assembly.*

The Moon being in \vee news, \times strife, Π fear, \otimes joy, \oslash ill news, ∇ the same, \equiv a disease, m ill news, z little gladness, \vee nothing, \approx and \times a vain dream,

M m

CHAP.

CHAP. XV.

Of the manner of presaging somewhat out of Divine, Angelical, and Diabolical Dreams.

WE have hitherto treated of the manner of Divining according to the subject matter; now follows the manner of presaging out of Dreams. But since Dreams are either Divine, or Humane, we are to consider what truth, and out of what Dreams this truth is to be had, and how far Divination by dreams may be lawful or not.

Divine dreams Divine Dreams as they are without controverſie the moſt certain, ſo do they require a certain faith: But here we muſt be very cautious, and conſider what dreams are properly Divine, and what are not ſo; for ſometimes *Satan* changes himſelf into an Angel of Light.

Divine Dreams are tryed by examining them by the Rule of the known Word: for if they agree with what hath been delivered before, if they bear nothing new and diſcrepant from thoſe things which are the immutable Law of God and the Goſpel, they are of God: But if they by a falſe gloſs and ſhew of Religion and Piety require ſomewhat contrary to the declared Word of God, let them be condemned, they are not of God.

And ſince the Devil, as in all his other works, hath endeavoured to imitate him in the buſineſs of dreams, by which occaſion he crept into the minds of fooliſh and improvident people; we may not henceforth expect ſuch enthuſiaſms from heaven, and God hath eyed us to the expreſs Letter of his Doctrin, wherein he requires us to ſee him, and know him, as alſo what his pleaſure is, and what he will have us to do, and what not. Let us not therefore ſatten on, but abhor the doatings of Fanatick perſons, though they pretend never ſo much to derive them from Heaven.

Angelical dreams.

Next to Divine dreams are the Angelical, which if they agree with the Divine, and be ſuch as we have deſcribed them, they may be believed. But the Diabolical dreams are to be deteſted, by which the Heathens of old, and of late their Manichæans, Pelagians, Monks, and Fanatick perſons, being deceived and carryed away, were the authors and defenders of what horrible things followed thereupon. For it is a point of the greateſt impiety and Atheiſm for to have any thing to do with the deſtroyer and enemy of God and Man, or to give any credit to his lyes. And it being granted that ſometimes the Devils may know caſual events (which opinion the *Conimbr.* Philoſophers charge *Auguſtine*, *Damaſcenus*, and *Tho. Aquinas* with) yet the ſignification of things to come (which the Devil never inſpires into men dreaming) it cannot be called; becauſe if he be the ſworn enemy of truth, and the Architect and artiſicer of all lies, there cannot any thing proceed from him that is ſolid and true; but whatever he doth, we muſt look on it no otherwiſe than painted falſhood, to deceive thoſe who ſhall credit it.

CHAP.

CHAP. XVI.

What presage may be taken out of Humane Dreams.

Humane Dreams which have no other but natural causes, and happen to men ordinarily as they sleep, are either physical or common. The Physical dreams are those which by the agitation of the humours, and the disposition of the temperament, do by certain signs, nay sometimes even material and efficient causes, discover unto the Physician the more certain constitution of the Patient. These may be observed without any riot or suspicion of impiety or Atheism, to the end that more fortunate medicines may be provided for the sick. Physical dreams to be observed.

So a certain Wrestler dreamed that he was plunged in a Cistern of Blood, and that he could scarce deliver himself thence: Accordingly to this dream the Physicians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. *Galen* mentions another, who dreaming that one of his legs became dead as a stone, a while after became paralytick in that leg.

The common dreams are those that proceed from compound causes; and they are true, or false, or equivocal: All which though they might happily be the images of certain events; yet to deduce from them any positive and absolute interpretation or conjecture, is forbidden in Holy Writ. Wherefore we may not give credit to a simple prævision any further than it proceeds from natural causes. Common dreams.

Nor is it sufficient, in case the event signified, answers this dream, or that if there be not the same success in a hundred or thousand others, to charge the Art with vanity, or the Interpreters thereof with ignorance, since there are many things, which though they are rightly interpreted, yet many times happen not accordingly. Hence it was so many Kings and Princes have miserably perished by this kind of dreams, as *Pompey*, who about the latter end of the War between him and *Cæsar*, dreamed that he sat in the Theatre, and was applauded by the people; which applause should give him the Victory: but the event of that applause denoted not the the Victory, but the sitting up against him of *Lentulus*, *Domitius*, *Labiennus*, and others. Pompey's dream of the applause of the people.

So *Darius* before the last Battle with *Alexander*, dreamed that he saw a burning army marching through *Asia*, came even to *Babylon*, where he saw *Alexander* clad in a Persian Robe, entering the Temple and presently vanishing. By which dream *Darius* was persuaded that by the flames destruction was meant to the Macedonian Army; and that *Alexander* being clad in Persian habit, signified he should be brought under the power of the Persian; but the event made it appear, that by the flames was portended the swift and victorious progress of *Alexander*, like that of fire devouring all things; by the habit, the Persian Empire was foresignified to *Alexander*. Darius's dream of Alexander the great.

So *Cambyfes* dreaming that his Crown touched the heaven, and that he sat in his Brother *Smirdis*'s Royal Seat; was to him the signification of death. Cambyfes his dream.

So *Julius Cæsar*'s dreaming he was above the Clouds, had its effect in his death.

So *Xerxes* upon the bringing his Army into *Greece*, dreamed that he was Crowned with an Olive, whose branches shadowed all the Earth, that presently vanishing with the dream. Xerxes his dream.

Conjectural
dreams.

There are many dreams which are rather the conjectures of events, then the true significations, such as was that of *Alexanders* dream to *Cyrus*; for he dreaming that he saw Satyrs dancing, asked the Conjector, whence he foretold him the Victory; the conjecture was taken from the word Satyr, seeing from σατυρ may come these words, *Tua est Tyrus*.

Ambiguous
dreams.

Many dreams are ambiguous, double sensed, incertain, and doubtful, and may be referred to either part of the contradiction; whose events are so ticklish, that the very Interpreters of dreams in such cases are sometimes asleep, whereof we have these examples.

A Runners
dream.

One that was to run in the Olympick games, dreamed he was carried in a Chariot with four horses; He tells the Conjector his dream, who answered; Thou shalt overcome; for that is shewn by the celerity and strength of the horses; the party relating the same dream to *Antiphon*, was answered; Thou must be overcome, seest thou not there are four that run before thee?

Another told a Conjector that he had dreamed he was turned into an Eagle; he answered, thou shalt overcome; for there is nothing swifter or more violent then that Bird; But says *Antiphon* to him, Dost thou not see thy self overcome, for that Bird pursuing and chasing others, is ever the last it self.

The melan-
cholick dream
oftenest.

Of a many dreams, there are but a few have their true events (though it must be granted they sometimes though seldome have) especially in melancholy persons, who as they are naturally thoughtful, so do they the oftenest dream, and suffer most representations of things. Whence as he that shoots all day may at last hit the mark, so they in their dreams may sometime or other apprehend true things, and that the oftner, because they dream often. *Arist. lib. de divin. &c.*

These the *Greeks* call φύσει λάλεις, διανοητικὸς εὐσάχνης, ἢ μεσοεισιναις. For they receive by the particular influences of Heaven such a faculty, as when it perceives the approach of any thing, if it be in the day, it privately (the brain being employed and taken up with other thoughts) affects the persons wherein it is, with an unexpected joy or sadness, according to the condition of what is imminent: if it be in the night, the brain being exempted of its daily employment, the said faculty moves praesaging Phantasms (*Penc. lib. de divin. per somn. pag. 256.*) whereof we have these examples.

A dream of
treasure hid.

A certain man told a Conjector that he dreamed he saw an Egge hanging by a string of his Bed; the Conjector answers, that there was a treasure hid under his Bed; he searches and finds a parcel of gold, compassed with silver. He sent the Interpreter what silver he thought fit; but sayes the other, will you give me none of the yolk? for that doth as well signifie the Gold, as the white did the Silver.

Alexander's
dream for
Ptolomies cure.

So when *Ptolomy*, *Alexanders* Favourite was hurt with a poisoned dart in a fight, and lay in grievous pain sick of it; *Alexander* sitting by him fell asleep, and saw a Dragon which his Mother *Olympias* kept, carrying a little root in his mouth, and shewing the place where it grew, saying it was of such vertue that it would cure *Ptolomy*: *Alexander* being awake, told his dream, and sent to seek that root (for the place was not far off) which having found, it cured, not only *Ptolomy*, but many other Souldiers that were hurt with those kind of darts.

By all these examples, it is evident that there are few dreams are followed by their events; that many fail, many are vain, and but the sports and images of a busie Nature: For which reason (excepting those Physical dreams) we deny them any end: for if we believe not a Lyar though he speak truth, how shall we credit our dreams, which are onely Ideas proceeding from monstrous conceptions and phantasies. Especially since the most part are propt up with the probability of some Analogie, and can challenge nothing certain and immutable.

Lastly,

Lastly, since sleep is for the most part the end and remedy of all care, labour, trouble, and anxiety, it were impious from it to expect the matter of new cares and vexations, as rightly *Lastant. lib. de opif. cap. 18. Cicer. & alii.*

But thou wilt say, since dreams are nothing but the toys of a nature that is not quiet when at rest, to what purpose is it to deliver any Precepts of such things? and if the event be uncertain, what need we spend our labour in vain therein?

'Tis answered; not that thou mayest firmly believe the event, but that thou mayest try and study how far Mans reason and the vigour of his wit may reach in hidden things, as also that from this nature the Contemplation of the Divine Majesty and its goodness may proceed; To whom for what hath been hitherto granted in this kind of Study, we give eternal thanks and praise, beseeching him to grant all Learning its Halcyon dayes, and preserve and dispose it to the glory of his Name, the advancement of Churches and Schools, the advantage of Republicks, and the particular profit of every one; and that through Jesus Christ.

Amen.

Having



Having wearied my Reader in tracing the divers intricate paths in the foregoing Subject, which could not be avoided; I will here take him by the hand, and give him a full and pleasant view of all, in this following Epitome, whence the Aphorisms which are here and there found (yet in a necessary confusion) are here aptly and fitly brought under their proper heads, satisfactory to the mind, and helpful to the Memory.

Physiognomia Anthropologica.

Phyiognomia Anthropologica is that by which the Natural Constitution of Man by certain conjectural / Notional signs is manifestly known. And this is to be understood primarily, or secondarily. Primarily, is that part which handleth the Physiognomical signs; congruently occurring to the body humane. And these signs are such which concern the natural temperament, or the affections thereby produced; the indications of the natural temperament are under two considerations:

The first, which respecteth the general temperament of the humane body.

The second, which considereth the parts thereof, of which notion are the habit of the body, the colour or complexion, the pulse, the excrements, sleep, affections, and diet, and all things thereunto corresponding.

Breifly

Briefly of that part of Physiognomy which is primary or most principal.

THAT part of Physiognomy which is conversant about Beasts and Plants, and other natural corporeals, we account secondary, but that part which respecteth Man we account primary, Man being the most noble part of the Creation, excepting the Angels; concerning whom I affirm, that by Physiognomy his internal affections are first to be known, not so much to advance the Dignity of his Nature (which above other Creatures he hath without dispute) but in reference to humane society, as to which it cannot be said how necessary Physiognomy is, these cautions necessarily being observed.

1. As first, such is the different temperament of mans body, as is the structure of parts thereof, *to wonder*, so great is the variety of constitutions that *in toto terrarum orbe*, in the whole Universe you shall not find two men alike answerable in all conditions, for the temperament is, as men are, various.

2. For seeing the quantity and quality of vital humours is various in divers, and singular individually, of necessity the temperament must be answerably various; now in fine that temperament is superlative which is most temperate.

3. In brief, the temperaments of all men come within the compass of four Humours, *Choler*, *Sanguine*, *Flagmatick*, and *Melancholy*; of these the two first are hot, the two last cold.

And the internal natural inclinations and propensities of Man, (as to the habit) follow his natural temperament, the habit being contingent to Man, as considering the intellectuals and morals, virtues and vices.

4. Furthermore, the diversity of temperament produceth diversity of significations in the Body, referring to Figure, Colour, Stature, and other like Characters.

5. Again, this is considerable; the natural temperament of Man hath a capacity of receiving diversity of mutations, as in reference to age, the variety and mutability of food, places, the Zones and Climates where men live.

6. Furthermore the mutation of the affections follows the mutation of the temperament, as immediately from thence derived; *posita enim causa proxima in actu, ponitur effectus*.

7. In the next place, men in acquiring habits, most commonly follow the dictates of Nature, according to the Rule,

Natura sequitur semina quisque suo.

These habits also follow the natural inclinations of Man, not necessarily, but contingently; not immediately, but mediately; for these inclinations, as to virtues or vices, may be adjuvated or impeded, that they may or may not come forth into act; therefore from these Physiognomical signs of the inclinations, the habits can be gathered but conjecturally, as in the story of *Socrates*. A Physiognomist coming to his School, was asked by his Scholars of what condition and qualification their Master *Socrates* was of; he observing his churlish and homely aspect, answered that *Socrates* was a libidinous, vicious, and malicious man; the Scholars laughing, and returning him the lye, *Socrates* answered for himself, *Nihil mentitus est; talis enim futurus erans absque cultura & institutione*; that the Physiognomist spake truth as to his natural condition, but Education and Learning had made him otherwise.

8. Thus you see we ought accurately with wisdom to distinguish between signs necessary and contingent, proper and common, permanent and passing.

9. Signs necessary have a certainty in their significations; contingent, uncertainty; signs proper agree to one only; common, to many; signs permanent more the permanent stable nature of the thing; *signa transeuntia*, the instability thereof, in respect of duration; therefore Necessary are preferred before Contingent, Proper before Common, Permanent before Fleeting, in all judgments.

10. Again, those signs which arise from the parts of the Body, are preferred before them which we gather from the apparent moral behaviour.

11. And those signs which are taken from the principal parts of the body are preferred

ferred before those taken from the less principal parts, therefore *Aristotle* commends most principally the indications of the head as being the most noble part.

12. Moreover you must not rashly give credit to one testimony of contingent signs; but joyn many, and consider them together for the perfection of your judgment; therefore *Aristotle* adviseth, *uni signo non fidendum, sed pluribus inter se collatis.*

Lastly the signs of the body diligently and discreetly considered, you are to penetrate the institution and education of Man; these particulars are much to be heeded, as conducing much to the benefit of a certain judgment.

VV Hereas many things scatteringly, here and there in the Body of this Work, concerning the four Temperaments are handled; for a Conclusion, I shall briefly bring every thing under its proper head.

I. *The signs of the Cholerick temperament, are principally ten.*

- 1 The habit of the body hot in touch, dry, lean, hard and hairy.
- 2 The colour of the face yellow.
- 3 A naturall ficcidity of the mouth and tongue.
- 4 The naturall thirst great and frequent.
- 5 The mobility, activity, and inquietude of the body.
- 6 The pulse hard, swift, and beating oft.
- 7 The spittle bitter.
- 8 The dream to be most of yellow things, of brawls, fightings, and quarrells.
- 9 The urine subtile, thin and yellow.
- 10 The food converting most to yellow choller.

II. *The signs of the Sanguine constitution are principally eleven.*

- 1 The habit of the body hot and moist in touch, fleshy, soft, and hairy.
- 2 The colour of the body fresh, sanguine, and lively.
- 3 A natural and constant blush in the face.
- 4 A plenitude and natural inflation of the veins.
- 5 The pulse soft, moist, and full.
- 6 The urine red and gross.
- 7 The sweetness of the spittle.
- 8 Dreams most commonly of red things, of beauty, of feasting, dancing, musick, and all jovial recreations.
- 9 A continued habit of pleasantness and affability.
- 10 Often affected with jests, mirth, and laughter.
- 11 The food converting most to blood.

III. *The principal signs of a Flegmatick constitution are ten.*

- 1 The habit of the body cold and moist in touch, soft, fat, gross, and not hairy.
- 2 A constant natural whiteness or wanness in the face.

3 The

- 3 The superfluous excrements of moistness, as spittle or snor.
- 4 The urine white and gross.
- 5 The pulse soft, slow, and rare.
- 6 The thirst little, and seldom desiring drink.
- 7 The dreams most usually of white things, floods, inundations, and all accidents belonging to the water.
- 8 Sleep much and frequent.
- 9 Slowness and dulness of the body to exercise.
- 10 The chylus most multiplying and converting into flegm.

IV. *The signs of the Melancholy temperament are ten.*

- 1 The body in touch cold, dry, hard, lean, and smooth.
- 2 The body of a dark, dull, gloomy, leaden colour.
- 3 The spittle little in quantity and sowre.
- 4 The urine subrill, blewish, or pale.
- 5 Pulse little, rare, and hard.
- 6 The dreams often of black and terrible things, as of spirits, ghosts, of infernal apprehensions, choaking, and heading.
- 7 Much sorrowful, and subject to grieving.
- 8 Much and often oppressed with fear.
- 9 A stability in cogitations, and constancy in performance of the thing intended.
- 10 The dyer multiplying Melancholy.

Amongst the signs which note the temperament of certain parts, those excell which relate to the Brain and Heart, of which I will briefly take some notice of.

THese (the Brain and Heart) are the two regal and principal parts of Man, of which are divers Physiognomical symptomes, which on this manner I discover.

The signs of a hot Brain, are,

- 1 A natural heat and redness in the face.
- 2 The sudden growth of hair,
- 3 The hairs hard, crisping, or very black, and quickly growing bald.

Signs of a cold Brain, are,

- 1 A natural cold paleness in the face, the slow growth of hair, the hair straight and thin, and yellowish,

Signs of a dry Brain, are,

- 1 A paucity of the excrements in the eyes, nose, ears, and paller.
- 2 Hair hard, and quickly bald.
- 3 A quick sharpness of the outward senses, and the sleep seldom and little.

N n

Signs

Signs of a moist Brain, are,

- 1 The abundance of excrements at the eyes, nose, ears, and paller.
- 2 The hair soft, and long, continuing.
- 3 A hebitude and dulness of the outward senses.
- 4 Sleep often and much.

The signs and symptoms of the heart callidus and hot, are,

- 1 A great and frequent respiration.
- 2 A great, swift, and frequent pulse.
- 3 A large and hairy rough breast.
- 4 Alacrity to the acting of affairs.
- 5 Hasty and rash anger.

Signs of a frigid and cold temper of the heart, are,

- 1 The respiration small and rare.
- 2 The pulse little, slow, and rare.
- 3 The breast narrow and smooth, or at least covered with small and faint hairs.
- 4 A dulness to action.
- 5 Anger slow, and moderate.

The symptoms of a dry heart, are,

- 1 The pulse sharp and hard.
- 2 Anger long continuing and implacable.

The moist heart hath these symptoms of discovery,

- 1 The pulse light, soft, and gentle.
- 2 Anger quickly passing, and transient.

To conclude, observe the chief and best temperament hath these properties; a viracious lively colour, sublimity of hair, tenuity of the nails, clearness of the eyes and subtilty of the spirits, the forehead equally protuberating, and the like.

Some Physiognomical Observations from the Quantity of the Body.

THE Body very small, signifies a man partly ingenious, partly fit for action, and partly loquacious; the reason is, because the vital spirit in a small body, is united, and therefore the more strong; and in a little body so small is the space between the heart and the brain, that the vital spirit doth with much facile celerity ascend from the heart to the brain, from whence it comes to pass, that oft-times nature supplies in wit what is wanting in body; and from hence it is that beasts of small body are so ingenious, as the Ant, the Bee, the Spider, and the like. And we find in history, that prudent, wise, and strong men were of small stature many years since, as *Areslanus*, *Ulysses*, *Alexander the great*, *Aristotle*, *Horace*, *Marcellinus Ficinus*, &c. and on the other side, a great and large stature is a sign the person is partly slow, dull, and blockish, simple, and timorous; the cause hereof appears, because the vital spirit in a great body is extended, dilated, and dispersed; and great is the distance between the Heart and the Brain, so that the vital Spirits cannot easily, or without prejudice, make their ascent. From hence the *Crane* being a great Fowl of body, is of a heartless fearful foolish condition; and *Ajax* is reported to have been great of body, and

and furious, and foolishly mad in his mind. Lastly, a Body of middle stature, that is, neither over tall, nor over short, is a sign of a mean nature, and the best composed manners.

The application of this doctrine is rightly made, when the Physiognomical Rules and signs are rightly applyed to the inclinations and natural habits of men, concerning which, observe this caution; when you have a man suspected of any vice, or supposed to be indued with any virtue, have recourse to these Rules, and behold him, and you shall see, all or most part of those signs of virtue or vice shall herewith concur.

The natural inclinations, are the Wit, Memory, and Judgment.

The habits are, Intellectual, Moral, and Artificial.

The intellectual habits, are Wisdom and Prudence, with their opposites.

The moral habits, are virtues, and vices.

The artificial habits, are Arts Liberal and Mechanical.

Which being considered, I will shut up and compendiously conclude this part of Physiognomie by taking the chief parts and heads of this Treatise (which like species are scattered here and there) and aptly reducing them to their proper genus according to the method before laid down, wherein the diligent Reader shall find matter enough to refresh his wearied Genius.

Rule 1.

BY Ingenuity, or Wit I understand (in this place) an aptitude to apprehend any thing the Fancy moves to, which is either Theoretical, Practical, or Poetical, according to, and after the various Disciplines unto each appertaining.

A good ingenuity or wit is to be considered in general, or special.

In general, the Physiognomical signs of a good genius, are:

- 1 First a straight erect body, rightly proportioned, i.e. neither over tall, nor over short. Signs of a good genius.
- 2 The habit of the body mean, betwixt lean and fat.
- 3 The flesh naturally soft.
- 4 The skin subtil, being the medium between soft, smooth, and rough.
- 5 The colour and complexion of the body white, verging to a little blush of redness.
- 6 The hairs between hard and soft, crisping, and straight or smooth, as also between brown and yellow.
- 7 The head of a mean bigness.
- 8 The face mean, between fat and lean.
- 9 The forehead raised indifferent high, and not too plain.
- 10 The eyes meanly big, round and clear, and of an azure yellow shining hazel colour.
- 11 The aspect mild and humane.
- 12 The ears handsomely as it were graven, and hollow.
- 13 The teeth so mixt, that some are broad, some narrow, some thin, some thick and more gross.
- 14 A subtil tongue.
- 15 A middle voice, betwixt intense and remiss.

- 16 The neck comely, mean, and smooth.
- 17 The channel bone of the throat appearing and moving.
- 18 The back and the ribs not over fleshy.
- 19 The shoulders plain, slender, and mean,
- 20 The Ligaments and arteries, well and conspicuously knit together.
- 21 The hands indifferent long, comely and smooth.
- 22 The fingers long, mean, smooth, equally distant in all places.
- 23 The feet comely, tender, and not fleshy.
- 24 The nails plain, white, thin, somewhat mixt with red and shining.
- 25 The carriage of the body upright in walking.

On the contrary : *The signs of a dull, evil, and corrupt genius, are*

Signs of a dull
genius.

- 1 The stature of the body over-big and long.
- 2 The habit of the body over-fleshy and fat
- 3 The flesh hard.
- 4 The complexion of the body over-black, or dark.
- 5 The head over-big, or little, as also over-hairy, hard, and sharp.
- 6 The fore-part of the head hollow, and the hinder part of the head round.
- 7 The face exceeding big and fleshy.
- 8 The forehead great, fleshy, and round.
- 9 The ears very round, plain and not sculprated, or little and stand staring up.
- 10 The eyes obscure, and moving slowly, or fixed and immoveable.
- 11 The cheeks large and fleshy.
- 12 The neck hard, short, fleshy, and fat.
- 13 The channel bone of the throat ill placed, or deformed in place.
- 14 The shoulder blades standing, or appearing upwards.
- 15 The loyns much fleshy.
- 16 The breasts great and fleshy.
- 17 The belly standing forth.
- 18 The arms very fleshy.
- 19 The thighs short, and about the huckle bones gross, fleshy, and round.
- 20 The toes of the feet short, small, and crooked, in particular, or specie.

The signs of a good Genius are various as is the subject, Theorick, Practick, or Poetick; of which in the sequel.

Rule 2.

The sensitive Memory is discovered to be good from these signs.

Signs of a
good memory

- 1 The superiour and upper parts or joints of the body not too big, but mean well formed, fleshy yet not fat.
- 2 The brain dry.
- 3 The hinder part of the head extended forth, which is the seat of memory.
- 4 The ears meanly big.

On the other part : *A weak, treacherous memory is known by these contrary signs.*

- 1 As if the upper parts of the body be small, and ill-formed, and fat.
- 2 The brain moist.
- 3 The hinder part of the head depressed.
- 4 The ears small.

Rule 3

Rule 3.

Signs of a good judgment are the same with the symptoms of a good genius; also wisdom and prudence.

First here is required these signs; 1 As that the eyes be meanly moveable. 2 The temperament more dry than otherwise. 3 The voice slow, discreet, and advised, yet unwearied.

Signs of a good judgment.

These do sufficiently demonstrate the clarity and firmity of the animal spirits and what is required to the compleating a sound Judgment. From hence by the contrary it is easie to judge of the signs of a weak or infirm judgment.

Rule 4.

The signs of Wisdom and Prudence (they being considered as intellectual habits) are thus notified.

- 1 The stature of the body mean or little.
- 2 The head mean in the forepart, and somewhat enlarged in the hinder part.
- 3 The face of mean bigness, and somewhat fleshy.
- 4 The forehead somewhat square and long, extending to the temples.
- 5 The eyes full, lofty, clear and moving.
- 6 The tongue subtil and smooth.
- 7 The nose handsomely and fitly proportioned to the face.
- 8 The voice mean between small and great.
- 9 The neck inclining somewhat to the right side.
- 10 The knot of the throat swelling forth.
- 11 The channel bone well and decently ligated.
- 12 The brest large.
- 13 The shoulders large and even,
- 14 The hands long, as also the fingers; naturally and actually moving as he speaks.

Signs of wisdom and prudence.

The signs of an imprudent and foolish man, are :

- 1 The stature very big, and the body inclining to the left side;
- 2 The head in the *sinciput* and *occiput* hollow, and globous.
- 3 The hairs exceeding red, and growing down in the neck.
- 4 The face very big and fleshy.
- 5 The eyes small, reddish, or obscure, cloudy, little moving, verging upwards, and swelling out of the head.
- 6 The ears great, long, and staring upwards.
- 7 The nose unproportionable, and undecent on the face.
- 8 The forehead very small, round, and high.
- 9 The cheeks contracted, and as it were lowering.
- 10 The mouth pouting out, or slit as it were.
- 11 The lips big and swelling.
- 12 The voice small, sharp, and canorous.
- 13 The discourse babling, dull, and weak.
- 14 The laughter much, and frequent.
- 15 The neck over-much erected upwards, or depressed downwards.

Signs of imprudence.

16 The

- 16 The shoulders hairy.
- 17 The loins fleshy.
- 18 The hands very short, having the joints long, thick, and sharp.
- 19 The fingers of the hands short and fleshy.
- 20 Walking in a careless, stooping posture, and the countenance lifted up and wandering.

I will here divide the Moral habits into several Classes according to the number and nature of the principal parts.

Rule 5.

In the first rank I give the signs and symptoms of a man pious, and honest, as thus :

Signs of piety.

- 1 The face fair and amiable.
- 2 The forehead mean, between serene and cloudy.
- 3 The eyes decently big, inclining to four-square.
- 4 The eyes moist, lucid, usually open, and intently fixed upon the object it beholds.
- 5 The aspect mildly humane.
- 6 The voice mean, between great and small.
- 7 The laughter mean and not much.

On the contrary : The signs of an impious and dishonest nature, are,

Signs of impiety.

- 1 The face deformed.
- 2 The ears long and narrow.
- 3 The eyes dry, pale, swelling out, and shining.
- 4 The eye-brows hairy and joined, beetle-browed.
- 5 The mouth little, yet swelling outwards.
- 6 The teeth long, and standing out and firm.
- 7 The nether lip slender, the teeth hanging over it.
- 8 The voice small, quick, and pronounced in the nose.
- 9 The neck awry.
- 10 The back crooked.
- 11 The skin and legs very slender and small.
- 12 The feet bunched or crooked.

In the second Class and order, are the signs of a prudent man.

Signs of prudence.

As Prudence is a moral virtue, and the signs of moral prudence are the same with intellectual prudence, which you have in the fourth Rule, to which I refer you.

In the third Rank you have the Characters of a just man.

Signs of justice.

- As 1 The body commensurately proportioned.
- 2 The forehead long, and the temples both wayes extended,
- 3 The colour of the hair dark, brown, or obscure.

4 The

- 4 The eyes somewhat big, sublime, bearing forth, and shining.
- 5 The voice grave.
- 6 The countenance grave and laudable.

On the contrary are : the signs of an unjust Qualification are

- 1 The eyes blue and dry, and somewhat red, and little moving, but rolling, Signs of injustice.
- 2 The aspect sower, glouting, and threatening.

In the fourth Classis I shall delineate the characters of a strong man, or a man of fortitude.

- 1 The body erect and upright.
- 2 The head somewhat big.
- 3 The hairs mean, between straight and curling.
- 4 The forehead square, of a proportionable magnitude.
- 5 The eyes blewith, yellow, and reddish, of a mean magnitude, and open.
- 6 The eye-brows crooked.
- 7 The nose from the forehead crooked, or round, and obtuse at the end.
- 8 The mouth large.
- 9 The chin four-square and hairy.
- 10 The lips thin, the mouth being big.
- 11 The voice big and sounding.
- 12 Respiration strong and constant.
- 13 The neck big and straight.
- 14 The breast full and large.
- 15 The back parts big and strong.
- 16 The shoulders broad, big, and large.
- 17 The joints big, and well knit together.
- 18 In walking he makes some motion with his shoulders, and takes large steps ;
the same also are the signs of a magnanimous person.

Signs of
Strength and
fortitude.

On the contrary : the signs of a fearfull, timorous, pusillanimous nature, are

- 1 The body bowing or inclining.
- 2 The habit of the body lean and without hair.
- 3 The hair of the body thin and soft.
- 4 The motion of the body shewing a languishing posture.
- 5 The complexion of the body white, black, or of a wan leaden colour.
- 6 The head in the fore-part, and hinder-part depressed and hollow.
- 7 The hairs white or black.
- 8 The face pale and sorrowfull.
- 9 The forehead big, fleshy, or bony.
- 10 The mouth little with spare lips.
- 11 The respiration, little, rare, and weak.
- 12 The voice acute and smooth, or remiss, with a little trembling, sounding in the nose.
- 13 His discourse acute, weak, and short.
- 14 The neck long and slender.
- 15 The breast narrow, smooth, and imbecile.
- 16 The joints and arteries soft, inarticulate, and weak.
- 17 The arms short.
- 18 The thighs small and slender.
- 19 The hands long and small.

Signs of
timidity, or fear.

In the next place, I demonstrate the signs of audaciousness, which is the extremity of fortitude: and they are,

Signs of au-
daciousness.

- 1 A cloudy, lowering forehead.
- 2 Long eye-brows.
- 3 Dry eyes, bloody, open, darting, and shining.
- 4 An austere and crabbed frowne countenance.
- 5 The nose long, extending near the mouth.
- 6 The mouth big, bearing out.
- 7 The teeth long, standing at a distance, sharp, and strong.
- 8 The neck short, and some imperfection.
- 9 The breast larg.
- 10 The shoulders very big.
- 11 The arms long and large.
- 12 The fingers short and thick.

In the 5. rank I demonstrate the Characters of a Temperate man.

Signs of tem-
perance.

- As 1 the hairs mean, between thick and thin.
- 2 The forehead mean, between light and cloudy.
 - 3 The eyes big and shining, having the balls mean.
 - 4 An equal distance between the navil and the bottom of the breast, as between the lower part of the breast and the throat.

On the contrary: The signs of an intemperate person, are these:

Signs of in-
temperance.

- 1 The face of saffron colour.
- 2 The eyes big, somewhat moist, swollen, somewhat red, piercing, and obscure.
- 3 The mouth hollow, and much deformed.
- 4 The speech big and weak.
- 5 The respiration quick and full.
- 6 The neck fat, and the gullet of the throat much bearing out.
- 7 The belly big, soft, and pending downwards.
- 8 The dugs hanging amply upon the breasts, yet lean.
- 9 The hands slender.
- 10 The space from the navil to the bottom of the breast, larger then the space from the bottom of the breast to the throat.

*The Characters of a man Venereal and libidinous, are **

Signs of a
venereal per-
son.

- 1 The head hairy, rough, and rugged.
- 2 The hair straight, thick, harsh, and black.
- 3 The eyes hollow, clear, and lascivious.
- 4 The often and frequent motion of the eye-lids.
- 5 The deflux of the hair of the head upon the eye-brows, or the hair growing low on the forehead.
- 6 The ears exceeding small.
- 7 The contraction of the cheeks in laughter.
- 8 The hollownes of the nose.
- 9 The chin much hairy.
- 10 The neck inclining towards the left side.
- 11 The breast hairy, large, and lean.

12 The

- 12 The paps hanging downwards.
- 13 The thighs subtil, rough and harsh.
- 14 The belly fat and hairy.
- 15 The arms strong and nervous, having the veins conspicuous.
- 16 The toes of the feet not much parted, but as it were joyned together.
- 17 A slow pace when he walks, with standing and looking about him.

The signs of a stupid person, are,

The eyes pale, gazing and staring about him.

In the 6. place, I shall lay down the characters of a faithful man.

- As 1 The forehead austere and declining.
 2 The eye-brows compressed.
 3 The eyes mean, declining to an azure or dark colour, wisely looking and shining. Signs of a faithful man.

On the contrary : The characters of a perfidious person, are :

- 1 The head very small, of a rude unhandsome proportion, and debility in the back part thereof. Signs of an incredulous person.
- 2 The forehead sharp, like little mountains, and full of holes.
- 3 The eyes small, hollow, dry, obscure, moveable, and of a piercing sight.
- 4 The shoulders elevated upwards.
- 5 The hands small and slender.

In the 7. Classis I shall handle the signal characters of a bashful, modest person, composed with gentle confidence.

- 1 The stature of the body somewhat inclining or loving to stoop. Signs of modesty.
- 2 The motion of the body slow and mean.
- 3 The eyes somewhat obscure or cloudy, not much open, nor quite shut, but pinking, as it were half winking.
- 4 The motions of the eye-brows moderate.
- 5 The blush of the cheeks quickly arising, and soon vanishing.
- 6 The voice and discourse grave, meditated, lingering, and slow.
- 7 The ears having a ruddy blush and complexion.

On the contrary : The signs of a bold immodest person, are :

- 1 The body straight, and piercing. Signs of immodesty.
- 2 The complexion of the body reddish.
- 3 The head acute in the crown, and extended in length.
- 4 The hair very red.
- 5 The face very round, or very long.
- 6 The eyes wide, open, and shining.
- 7 The eye-lids hairy and ruddy.
- 8 The eye-brows very long.
- 9 The discourse and speech shameless, malapert, and reproachful.

10 The

- 10 The nose gros, and blunt, and crooked, or writhed, near the forehead.
- 11 The brest smooth and elevated.
- 12 The toes and nails crooked.
- 13 He goeth rashly and hastily.

In the eighth rank I shall give the characters of meek and courteous persons.

As,

Signs of
meekness.

- 1 The head of what fashion soever, yet is somewhat big.
- 2 The figure of the body is somewhat stooping.
- 3 The habitual constitution of the body is moist, soft, smooth, and somewhat hairy.
- 4 The hair is plain, smooth, bright, or somewhat yellow.
- 5 The eyes black.
- 6 The eye-brows standing straight out.
- 7 The voice heavy, slow, soft, and effeminate.
- 8 The discourse negligent, slack, and mild.
- 9 He walketh slowly and carelessly.

On the contrary to meekness: *The signs of a person wrathful and cruel,*

Are :

Signs of cruel-
ty, rashness,
maice, mis-
chief, and
what not?

- 1 The body erect, straight, and meager.
- 2 The colour and complexion of the body reddish and yellow.
- 3 The face round.
- 4 The forehead round, or Goat-like wrinkled.
- 5 The eye-brows converse, crooked and extended.
- 6 The eyes big, heavy, bloody, shining, and sparkling.
- 7 The temples raised (as it were swollen) and the veins much appearing.
- 8 The lower part of the nose sharp.
- 9 The nostrils large, spread, and hollow.
- 10 The mouth (as it were) trembling.
- 11 The teeth straight and sharp.
- 12 The tongue quick and stammering.
- 13 The voice big and entangled, or sharp and vehement; or beginning low, or big, and ending a sentence sharp, or squeaking.
- 14 The speech, hasty, half-brained, rash, and hardy; and such a person usually reiterates and triplicates his words, to little purpose; many in this age may thus be observed.
- 15 The countenance doggedly fowre, and cruel.
- 16 The neck long, thick, fat, and the veins much appearing.
- 17 The throat rough, and swelling forth under the throat bone.
- 18 The brest large, meager, and of a flamy complexion.
- 19 The shoulders large.
- 20 The shoulder blades broad.
- 21 The joints big and strong.
- 22 Using motion with the fingers in speaking.
- 23 A grinning, or gnashing with the teeth.

Moreover

Moreover a slow, careless, negligent quality, is opposed to discreet meekness, and gentleness; of which the notes are :

- 1 The hair smooth.
- 2 The face big and large.
- 3 The forehead little and small.
- 4 The eye-brows verging to the nose.
- 5 The ears exceeding small.
- 6 The eyes of the colour of Goats.
- 7 The mouth deformed, as being awry, or the lips cut with shares.
- 8 The lips excessive thick.
- 9 The teeth close and even,
- 10 The voice rough, or sharp, clamorous, or depraved.
- 11 The speech hasty and even, or low and weak.
- 12 The neck thick and fat.
- 13 The belly fleshy, soft, and hanging down.

Notes of carelessness

In the ninth rank are the characters of truth and sincerity.

Which are,

- 1 The mediocrity of the face, and the proportional composure of the cheeks and temples, somewhat a little inclining to fatness.
- 2 The voice mean, betwixt big and small.

Notes of truth.

On the contrary : the Physiognomical signs of a Liar.

Are,

- 1 The body crooked and deformed.
- 2 The face fleshy.
- 3 The nose high in the middle.
- 4 The eyes merry, jocund, being surrounded with azure circles.
- 5 The eye-brows inclining downwards.
- 6 The lower eye-lids are arched, or rainbow-like colour.
- 7 The speech quick and sawing, pronounced something through the nose.
- 8 Laughter even to division.

Signs and Characters of a Liar.

It is convenient I place the Dissembler next the Liar, whose Physiognomical Characters are these.

- 1 The face fat, with a sleepy countenance.
- 2 The forehead wrinkled and rough.
- 3 The eye-brows inflexing and knitting towards the temples.
- 4 The eyes little roundish, and shining.
- 5 The voice dull, his voice seemingly negligent and dark.
- 6 He hath a frisking humour in his walking or travels, soon here, and soon there.

Characters of a Dissembler.

*Thus a Dissembler, to which I think best to adjoyn a Flatterer :
whose Characters are,*

- Characters of adulation.
- 1 Most usually a little weefel face.
 - 2 A serene clear forehead.
 - 3 Little wandering eyes.
 - 4 His countenance and voice pleasant, and affected.
 - 5 His pace and acting is with many and often circumtortions, turnings and windings, and whiskings too and fro.

In the tenth place I shall demonstrate the characters of a liberal and benevolent person.

- Signs of liberality.
- 1 Usually the hair naturally descending towards the nose.
 - 2 The hinder-part of the neck erect, Goat-like.
 - 3 The shoulders, well compacted.
 - 4 The fingers bending backwards, the arms long. &c.

The signs of a covetous and sordid person.

- Signs of covetousness.
- 1 The face exceeding little.
 - 2 The eyes very small.
 - 3 The eye-brows incurvating towards the nose.
 - 4 The back deformed by crookedness or the like.
 - 5 The shoulders ill-compacted, too much verging and inclining to the breast.
 - 6 The fingers contracted, stiff, and bending forwards, emblems of holding.
 - 7 Speedy in going, and treads thick and fast.

In the eleventh rank I will give the Physiognomical signs of a person civil, courteous, elegant, and facetious.

As,

- Characters of urbanity.
- 1 The forehead large, fleshy, plain, and smooth.
 - 2 The eyes moist and shining.
 - 3 The countenance expressing joy, content, and mirth.
 - 4 The voice pleasant and pleasing.
 - 5 The motion of the body slow, &c.

On the contrary : The signs of a shurlish, discourteous, rough-hewed nature, are these :

- The signs of a rough nature.
- 1 The form of the body meager and lean.
 - 2 The forehead cloudy, sullen, and wrinkled.
 - 3 The eyes cast downwards, or down lookt.
 - 4 A nimble tongue.
 - 5 Walking a short and quick pace.
 - 6 A secret murmuring to himself as he walks, &c.

Under

Under the twelfth head I shall comprehend the signs of a laborious person.

- 1 The head little, or not over-big.
- 2 The habitual constitution of the body dry, and hard.
- 3 The face lean and bonie.
- 4 The eyes quick and moving.
- 5 The tongue quick.
- 6 He taketh long steps, and walketh fast.

Signs of a laborious person

On the contrary : The signs of a lazy idle person are :

- 1 A great block head.
- 2 The constitution of the body humid and tender.
- 3 The face fleshy, inclining to a hony complexion.
- 4 The forehead large.
- 5 The eyes moving slow.
- 6 The lower part of the nose thick.
- 7 Bub cheeks.
- 8 Slow tongue.
- 9 Short in discourse.
- 10 He walketh a slow, short, and lazy pace.

Symptoms of idleness.

Hither may we refer the signs of a sleepy, dull, drowsie disposition.

- 1 The members of the upper part of the body are disproportionably greater than the members of the lower parts.
- 2 The habitual constitution of the body is flegmatick.
- 3 The head over-much swelling.
- 4 The eyes swelling, or gogling.
- 5 The countenance dull, dead, and sleepy.
- 6 The veins in the arms small, hardly preceptible.

In the thirteenth place I infer the signal characters of humility, which are :

- 1 The stature not altogether erect, but somewhat incurvating.
- 2 The eyes narrow, and quiet.
- 3 The voice moderate.
- 4 Seldom laughter.
- 5 A slow and gentle pace in walking.

Humble signs

On the contrary : the signs and symptoms of Pride, are :

- 1 The figure of the body erect.
- 2 The eye-brows elated, and arch-like.
- 3 The eyes great, shining, dancing in the head, and verging upwards.
- 4 The voice sharp and sounding.
- 5 Ridiculous in laughter.
- 6 The neck thick and long.
- 7 The throat sharp and extended.
- 8 The fingers long and small.
- 9 A proud deportment in the pace.

Symptoms of pride.

- 10 A stiff advanced neck.
- 11 A slow Spanish pace.
- 12 Circumspection and looking about.
- 13 And often staying, or standing still in walking.

In the fourteenth place I will lay down the symptoms of seecreie, As,

Notes of a
person fit for
seecreie.

- 1 The upper part of the body (in proportion) lesser than the lower parts thereof.
- 2 The ears of a mean proportion, sitting close to the head, and orderly engraven.
- 3 The tongue slow.
- 4 And lastly, the lips contracted.

On the contrary : The signs of a Blab-tongue, are,

Signs and
marks of a
Babler.

- 1 The upper parts of the body greater then the inferiour.
- 2 The complexion of the face a dark yellow, or honey colour.
- 3 The ears great, standing up.
- 4 The nose straight.
- 5 The cheeks very long.
- 6 The mouth stretched forth in length.
- 7 The chin very long.
- 8 The upper lip hanging over the lower.
- 9 The tongue nimble and voluble.
- 10 The neck long and slender.
- 11 The throat sharp and rough.
- 12 The ribs bunching out before.
- 13 The fingers long and slender.

In the fifteenth Classis are the signs of a person benevolent and merciful: As

Signs of be-
nevolence.

- 1 The face fair, inclining to a white complexion.
- 2 The forehead long, looking somewhat downwards, mournful, and somewhat sharp.
- 3 The eyes fat and smiling, but frequently subject to tears,

On the contrary : the signs of a malevolent person, are :

Signs of ma-
levolence.

- 1 The temples concave and hollow.
- 2 Beetle-brows, or the temples conjoyn'd and hairy.
- 3 The eyes little and pale.
- 4 The dissection and deformity of the mouth.
- 5 The teeth tuskish-like long.
- 6 The arms short.

To Malevolency may fitly be adjoyned the Characters of Envy.

- 1 The body meager and lean.
- 2 The face plain, and of aspect black and blew.
- 3 The ears long and narrow.
- 4 The eyes little and pale.
- 5 The voice sweet, pleasant, and pleasing.
- 6 The speech and discourse sharp and acute.
- 7 Sparing in laughter, yet sometimes seemingly merry.

Marks of envy

To which I may subjoyn the notes of a hasty person.

- 1 The voice low and grave in the beginning of his discourse, but in the end elevated, acute, and sharp.
- 2 The teeth mixed, i. e. some broad and close united, some small and standing at distance.

In the sixteenth place I will rank the signs of a noble and Heroick nature:

Which are,

- 1 The stature straight, erect, and well proportioned.
- 2 The complexion of the body white, with a blush of redness throughout defused.
- 3 The head of a moderate magnitude and roundness, both ways swelling forth.
- 4 The hair fair, inclining to yellow.
- 5 The face fair and comely.
- 6 The forehead square, and of a mean magnitude, and mean between calm and cloudy.
- 7 The eyes big and sublime.
- 8 A splendour of admirable dignity in the countenance.
- 9 The eyes neatly insculped, of mean bigness, somewhat square, and quick of hearing.
- 10 The mouth large and lovely.
- 11 The speech sober and grave.
- 12 The mirth moderate.
- 13 The breast and shoulders large.
- 14 The hands ample and open.
- 15 The fingers indifferent long, small, comely, and retorting backwards.
- 16 A slow pace, grave and magnificent.

Signs of an

heroick nature

On the contrary: Signs of a savage ignoble nature are:

- 1 The figure of the head incurvated.
- 2 The head hard, edged or pointed.
- 3 The hair thick, hard, and rugged,
- 4 The face wan and deformed.
- 5 The forehead hard and rough.
- 6 The ears over-big, flagging, as much as to say, bang-eared.
- 7 The eyes little, dry, hollow, obscure, of gray and saffron colour.
- 8 The eye-brows joyned together with hair.

Characters of
a ferial agre-
stick nature.

10 The

- 9 The sight sharp and piercing.
- 10 The countenance dreadful and threatening.
- 11 The cheeks long and hairy.
- 12 The mouth long, wide, affecting babling.
- 13 The voice and speech fierce.
- 14 The back-parts of the body hairy.
- 15 The shoulders gross and rising.
- 16 The belly big.
- 17 The feet short and fat.
- 18 The nails crooked, narrow and long.
- 19 The fingers short and thick.

The characters of the most compleat Artist, comprehended under these heads.

Characters of
an Artist.

- 1 The stature of the body moderate in proportion.
- 2 The eyes clear and bright.
- 3 The complexion of the body verging to sanguine.
- 4 The habit of the body in a mean, between fat and lean.
- 5 The skin and the flesh subtil.
- 6 The face mean, betwixt fleshy and lean.
- 7 The aspect of the countenance mild and humane.
- 8 The tongue subtil.
- 9 The joints well compacted.
- 10 And the hands neatly proportionable.

Signs of an ingenious Mechanick.

Characters of
a Mechanick.

- 1 The stature of the body well commensurated.
- 2 The hands slender and long.
- 3 The nails white and shining.
- 4 The complexion of the body white, inclining somewhat to redness.
- 5 The head of a mean magnitude.
- 6 A spruce and upright carriage of the body in walking.

Having

Thus have I briefly given a Methodical delineation of
the whole Doctrine of Physiognomie, which I shall
T desire to seal up with these two admonitions. First,
that every one use his diligence in the Collection of
many Physiognomical signs, least his Judgment
rashly and ridiculously precipitate his Reason; If he shall in
Judging trust to one Testimony, and that perhaps the least of all.
The famous in this Science have not thus dealt, but admonish and
incite us to all diligence, care, and industry: for he is no wise
Workman that shall think with Stubble to build a Tower of Babel.
Secondly, The whole Physiognomie of sublunary Bodies ought
to be reduced and applyed to the seven Planets; concerning
which you have directions largely in the foregoing Work; for it
is of mighty concernment in Physiognomy, at the first sight by this
means to Judge of things, as Saturnine, Martial, Jovial, and
the like; the which doing, and rightly applying it, is the Sub-
stance of Art.



A
TREATISE
OF
MOLES

Resolving the Nature and Signification thereof largely, in more than three hundred particulars; Illustrated by Demonstration; never before observed amongst us.

WHEREIN

Copiously and plainly, the Symmetrical Proportions and Dimensions of the Body are usefully handled, according to Reason and the best Authorities.



Nature and Providence have decreed in the first place, the life and condition of Rationals tyed to this one necessity, that every man in the utmost of his Power, Endeavours, and Industry, should intend the common utility principally, and lay out himself on that account; so as from the treasure of his own ingenious gifts, he might promote the publick stock of Learning. For so it shall come to pass, that Arts and Sciences found out by our Ancestors, and prepared for us, should not come to be lost; neither for the time to come, to Posterity, should we be upbraidingly be accused for our slothfull lazy negligence, if we

P p 2

shall

shall leave any profitable monument behind us to posterity, to witness our abilities in putting our hands to a Work of this nature. Though this seem with a publick face to look generally as to all men, yet principally the task concerns them who with more facility, from the endowments of a fortune, of a good nature and of education, have attained the abilities, and capacity of teaching, or more happily of writing; for these, as the Poet *Horace* hath it,

*Nec excitat Classicorum,
Nec horret iratum mare,
Forumque uirum, & superba civium
Potentiorum limina.*

They are not mov'd with Trumpets thundring sound,
Nor frighted with the angry waves of Fate;
Common commerce, whence troubles do abound,
And Cities pride, they both salute with hate:

Only sequester themselves from the warlike distracting tumults, from the perplexed study of Riches; from the Worlds inticing, intrangling, deluding affairs; from the reach of envious rule, contemning all; applying themselves wholly to the learning of laudable Arts, that they might without distraction ably teach them to the general utility; from whence it comes to pass, their wholesome precepts fit the Soldier for War, exhort the Citizen to Peace, spending their disputes to the furtherance of a virtuous life; they laud the Prudence of good Governours, for their virtues, and castigate the cupidity of evil, where they find it. Wherefore I affecting this calm and pleasant path of the Muses, from the first I saluted them, and was entered to tread the steps of this content, have thought it my duty, to the utmost of my power, publicly to give testimony of this study, whereby the common good may be furthered, and the publick utility promoted; if so be thereby I sufficiently reach not, yet herein is shewed my strong desire of the indagation of truth and the communication of this learning to the world.

For which cause I have appeared on the publik Theater, and lancht out into the depth of this discovery, exactly and diligently sifting, examining and holding forth a Subject that in its own nature is difficult, yet profitable to be known, delightful, pleasant, and welcom to be seen, not hitherto by any one thoroughly handled, and to very few thoroughly known. Because certainly it seems to be the principal duty and labour of man, to search, examine, and know the nature of Man himself, before the curious search of other things, even as the Divine Oracle hath delivered, *γινώσθι σεαυτόν*, Know thy self.

I have thereto upon serious consideration, applyed my self chiefly to discourse of the Nature of Man, and that after the various Qualifications, and Affections of the body, to discover to the benefit of all, those occult and secret virtues conveyed to the Mind from and by Nature, by reason of the near union betwixt them, which works an answerable sympathy; which Science, seeing it tends to the knowledge of our affairs, and the knowledge of our selves, ought before all Sciences to have the most welcome desired acception; as also the most grateful reception amongst us Mortals, forasmuch as this teaching what is to be done for the increase and continuance of our good, as also what is prejudicial to be shunned by us, ought to have this esteem in the world as the greatest Science, and most profitable Doctrine. As also considering the verity of this assertion, that of the whole World of living Creatures, Man is the most perfect, noble, and the beauty of the Creation; therefore this Science must needs be accounted the most perfect, most noble, and splendid, surpassing all others, by how much the Subject it concerns, excels.

Therefore have I drawn from the bosome and fountains of Nature, this most fitting comeliness, that we may to the utmost of all our endeavours, sagaciously search out
this

this perfection, and copiously receive this benefit, and lastly, sapiously tast this sweetness,

I I.

The Observation and Science of Signs, Marks, and Moles of the Body (by which things our natures are unvail'd) hath ever been observed and heeded by Philosophers, acknowledged and highly estimated by Physicians; & *ab universo humano genere*, Taich *Septalius*, from all knowing Men in the whole world, in all ages, hath been had in great price and admiration.

The Wise and Learned *Indians* in old time, were so observant that they would admit no man to the study of Philosophy, or Rule in the Common-wealth, or to undergo any place of credit, trust, and honour, unless by searching first, and experiencing the marks of Nature in his body, they so found him worthy such an honorable function.

Whiles I adventure the discovery of this most noble Science, which the *Greeks* call *physiognomica*, it seems to me I run the fate and hazzard of the prudent discreet Mariner, who possessed with a certain honest ambition of honour, or ravished with the apprehensive desire of gain and profit, traceth the wandring parts of the immense and vast Ocean, and peradventure is forced from the right path and course, through tempests to some unknown Coasts, he is followed with Winds, dashed and overwhelmed with Waves, which whiles he seems to make towards the main-Land, he salutes the Sands, or contemplates (amidst his troubles) the out-borders, or beholds the superficialities of a Country at distance. Even this I experience to be my lot, who having entered this huge, vast, immense deep (much of the way whereof yet remains cloudy and untrodde) of natural Philosophy, that I might illustriously shew forth the more pleasant, sweet, delightful nature Physiognomy, i. e. the exterior face of our body, over-much flagging the sails of my genius, and submitting to affection, I seem to have set footing on an unknown Coast, in respect of this Science, and Doctrine of Moles, by which the face, as also the whole body is distinguished and the interior Qualifications are obviously discovered; but this Science (the Doctrine of Moles) is a part of Physiognomy, being a subject of the same nature, and by reason of its affinity it may be thereunder comprehended, seeing Physiognomy is nothing else than the discovery of the affections of the mind; or a knowledge arising from the consideration of the body in general, and every part thereof; and principally the Face. So from the Moles which are scattered throughout the body, and principally in the Face, do we gather the qualifications and affections of the mind, it is manifest therefore that the knowledge of the Moles appertaines to Physiognomy; although in very deed it may seem a wonder, and far remote from nature and reason, which if any one shall more attentively and exactly peruse, and consider this thing, he shall perceive it no less worthy of admiration, to affirm a man having a mole on the lips, to be a parasite and glutton; as also we might affirm a man having huge round or swelling full lips, to be addicted to the same vice.

Moreover as concerning this Subject, although *Melampus* a most ancient *Athenian* Physician, hath out of *Homer* written somewhat of this Subject, who by his industrious diligence, hath taught what the Moles in every part of the body should signifie. And although amongst the *Arabians* one *Abenragel* hath obtained something more through his endeavour in the same Art: yet neither of these have pierced so far into the Subject, that they might render the least probable reason of the thing; but as meer Empericks they have shut up the whole Work in the first question, which is below the digniry of a true Philosopher, because they have concluded it amongst such perplexed difficulties, rendring it most uncertain.

I have thought it therefore not dissonant from my purpose here more particularly to handle copiously the Moles of the body, that by those which are in the Face, might appear others in the more hid parts of the body answering thereunto; I have judged it a Subject worth taking notice of, both pleasant, delightful, and profitable;

of which had I wanted the experience, perhaps I should have desisted to deliver them to others; For certain of the ancient Writers have made description hereof, but with much variety and repugnancy, dissonant from experimental truth.

Certain Astrologers, as I have noted before, having distributed the parts of the face to the Planets, as the Eyes to the *Luminaries*, the Nose to *Venus* and the other parts to the other Planets (as I have elsewhere in this Work plainly demonstrated) affirm that the Moles on the Face according to the domination of the Planets, constitute and discover others in those parts of the body according to the distribution of the Signs belonging to that Planet; which assertion seems to favour something of truth; yet have I experimentally found these discoveries vain and frivolous. Amongst which Classis of Authors thus opinionating, I find *Haly Abenragel* the *Arabian*, who hath wrote something; and *Melampus* the *Grecian*, and also another fancied by the name of the *Brittish Merlin*; but all depraved with manual Errors, that no light of truth could I derive from those Fountains: and whatsoever shews of truth did therein appear, I have found them rather mistaken fallacies than real verities. But now at length consulting with experience (as also the authorities of more sounder Authors) I have, to the utmost of my ability, endeavoured to discover from the Moles in the Face (whether few or many) to what parts of the body they properly answer; and to this end I have considered, and observed to be a certain proportion between the parts of the face, and the parts of the whole body; as also how they relatively answer the one to the other in quantity and quality, as also with their Signs. We may observe the Nose to answer to the privy Member, as it being long, obtuse, short, or acute, the same formal proportion retains the other; the same relative proportion between the Nostrils and the Stones; the Lips and the form of the Mouth, proportionably responds to the bounds of Natures secrets; the substantial proportion of the Face hath the same relation to the Belly (as that of the Nose and Nostrils to the Privities) as whether it be fleshy, full, thin, or wrinkled, it hath the same similitude with the Belly; the Neck with the Thighs and Arms hold the same correspondence; the Ears sympathize with the Ribs, as the Skin about the Eye to that of the Navil. So then any parts of the Face, impressed with Moles or natural signatures the parts of the Body thereunto answering have the like signation. But to our matter; *Haly Abenragel* in his Book *De Iudiciis* saith, if a Mole be on the Forehead, I judge another to be answerably on the Breast; but what part of the Forehead he intends, he discovers not. *Merlin* affirms the middle of the right side the Forehead, to answer the right side of the Breast, as the left to the left also. But I affirm this of the upper part of the Forehead above the Eyes; for that the upper part of the Forehead should answer to the upper part of the Breast, more sympathizeth with reason, and I have found it more consonant to truth: so that if another should be somewhat lower on the forehead, another should be likewise be a little lower on the Breast; and so likewise one being in the middle of either side the Forehead, another should correspond a little under the Pap on the same side.

If a Mole be on the Brow near the Ear on the right side, there is another on the side; if one near the left Ear, there shall be another on the same Shoulder opposite to the Breast.

A Mole upon the upper Eye-brow, denotes another on the lower part of the Belly; and if it touch the lower Eye-brow, it figurates another low on the Belly near the Privy parts. *Haly* confidently affirms this to be on the Breast; but Experience hath confirmed my assertion. A Mole likewise on the left side near the Ear, the party is signated with another on the Haunch or Buttock.

Melampus affirms a Mole on the Paunch or Belly to signifie a greedy Gluttonous person; there is the same proportion between the upper and lower Eye-brow, as is betwixt the Navil and the Privities.

Now let us treat of the Nose, which, as before I observed, relates to the Genitals, or Secrets. When a Mole is on the root of the Forehead, in the hollow between the Nose and the Forehead, there is another on the Foreskin of the flesh: but *Haly* saith, a Mole on the Forehead, another on the Stones: but he explains not in what part of the Forehead, when as he means the lower part of the Forehead, next the beginning of the Nose. *Haly* again saith, He which hath a Mole or mark on the Nostril, hath another

another in the privy parts on the circumference of the genitals, and another on the ribs and that side the brest : but by the nostrils here should be understood the top of the nose : but I attribute this mistake to his Interpreter, who might easily mistake the *Arabick*, and render *Naris* for *Nasus*. *Melampus* renders his judgment, that if a Mole appear on the Nose, or near the eye, that person is beyond measure Venerable ; if it be on the Nose of a Woman something oblique, she hath another in secret, and is insatiable in her desires : a Mole on the Nostrils gives another on the Stones, between which and the nostrils is a great sympathy. *Haly* saith moreover, a Mole on the Ear denotes another on the thigh ; but I affirm the relation to concern the Arms and Thighs too ; for if one be on the Nostril, it discovers another on the Shoulder blade, or between the Shoulder and the Elbow ; a Mole on the Nostrils, or near the Ears, points out one on the Arm or Shoulders ; one being on the Lips of a Woman, hath another on the part thereunto answering : I have found it saith *Haly*, on the secrets of a Man : but these Moles signifie belly-gods and gluttonous persons, saith *Melampus* : that part of the Mouth towards the Cheek, relates to the girding between the Loins ; and the ball of the Cheek to the Buttocks ; if there be a Mole on the right part of the Cheek under the Eyes, another on the Buttock : but if it be on the left side the Cheek, the other Mole will be under the Reins, for alwayes observe the left side relates to the back part. The Chin being the lowest part of the Face, hath the the lower parts of the Feet answering thereunto : and as the Chin respects the Feet, so the parts near the Ears relate to the Thighs. *Haly* is of opinion that one Mole being on the Chin, the other shall be near the Spleen ; but as well in the Spleen as Belly, they predict pains and Diseases, *Melampus* makes the same relation between the Neck and the thighs, as also the Arms and the Feet. *Haly* saith if one appear under the Gullet of the throat, there shall be another on the right side the Brest : but *Melampus* placeth it near the Belly. *Haly* says, one in the Hands indicates another on the Genitals ; but being in the Hands of a Woman, denotes her fruitfull, and a plentiful off-spring ; a Woman hath most of Females, and a Man gets most of the male kind ; a Mole on the Eye-lid, in a Woman is a bad sign, and on the upper part of the Eye-lid in a Man ; a Mole on the right Knee of a Woman, denotes honesty, and vertue ; on the left Knee of a Woman, it discovers fruitfulness.

Further we are in general to note that all Moles on the right side the Body, have good signification ; those on the left, contrary ; but for the more particular demonstration, as also the genuine predictive signification, observe this doctrine most fully in the following Figure, and afterward in the Canons,

Here

Behold this Figure, in which you may bee able to Judge the Moles of Both Sexes from the lines in the face, answering to the parts of the body, the prick lines point to the back part of the body, the black continued lines to the forepart thereof.



Here is in this part of Physiognomy, matter more admirable. worthy the choicest study, and aptest explication; forasmuch as the Moles, as it were casually dispersed throughout the whole body, have amongst themselves a certain order and sympathetic relative cognation; for on those which are manifest on the Face, the other which are diffused throughout all the parts of the body depend, and may be demonstrated, as by a certain Rule, experience it self maketh manifest.

I I I.

It is a thing truly of wonder, but yet most certain, that a Mole which is seen on the Forehead, gives another on the Brest as its fellow or companion; but on that part which is nearest to the Neck, and is the region of the Heart and the vital Members, comprehending that whole part compassed with a little Muscle lying overthwart the lower part of the Brest, separating the Heart and Lights from the Stomach, and distinctly passing the lower parts of the Belly; from whence also if a Mole appear in the middle of the Forehead, for the most part there is another on the middle of the Brest; and peradventure on the midst of the Back, between the Shoulder-blades; and by how much the same inclines or declines from the midst towards the right or left side, by so much doth the other decline towards, or on the right or left shoulder, or arms; so as if a mole in the forehead inclines towards the temples, it represents another on the shoulders; and that by reason of nearness, union and vicinity; when as there are other parts (as we usually say) have the Shoulders corresponding with them in order of the Moles; for even as truly the right and left, so also the upper and lower correspond and answer each other; if a Mole be near the hair on the extremity of the Face, there shall be another found near the hair on the Neck; if one by the Nose on the eye-brows, we shall observe another impressed on the lower part of the Brest; what part of the Body the Nose signifies, is sufficiently well known: wherefore he who hath a Mole on the Nose, hath another on the midst of that part, or on the right, or left side of that part answering to the Nose and position of the place, as is to be considered, the upper or lower part or hollow of the Nose near the Eye-brows to answer to the root of the Secrets, and the extremity of the Nose to the fore-skin of the Flesh: In a Woman it is the same on the Nose as on the Lips, and answers to the Secrets of Nature either higher or lower, according to its situation on the the Nose, and its distance from the Eyes to the right or left, answering that distance in proportion between the Groin and the *Præputium*, as if on the very top or tip of the Nose, it answers to the extream part of Nature, if a War or Mole be found on the Eye-lid above the apple of the Eye, there is another on the adverse side on the Groin, near or on the Stones; a Mole likewise on the lower Eye-lid, there will another answer it on the contrary side between the Secrets and the Buttocks; a Mole on the upper Eye-lid above the Eye, shews another answerable on the Shoulder of the same side; and the nearer the Temples towards the Ear, it is the nearer the extremity of the Shoulder next the Arm, behind is it.

Also a Mole on the lower part of the Eye-brow, intends another between the Shoulder, the Arm and the Brest.

Oft-times it comes to pass that the Moles on the Brow refer to the Back and Brest equally, as in the like proportion, for the same Ribs extend to both, and the same sympathy, being both as one, in this acception; which congruent relation is truly to be received with the accurate distinction of right and left, upper and lower.

If a Mole be seen on the Cheeks, there is another in like manner on the Buttock; and the nearer the Nose it is, so proportionably the nearer the Groin is the other. Also a Mole on the Jaw-bone the nearer the Ear it is, so much the nearer the secret part is another, on the back part the Buttocks; unless as sometimes it falls out, it be a fingers breadth from the Nose, then the other most usually is near the privy parts.

A mole under the eyes in the concavity above the top of the cheek, denotes another under the Armpits, higher or lower, according to the proportional dimensions of their situation in the Face; as if it should be just under the ball of the Eye, then the

other is just under the Arm-pit; and if so be the Mole be toward the hinder part of Orbs of the Eyes, and touch not the eye, the other relating to this will be the upper hinder part of the joint of the Shoulder.

Moles near the Ear, as it were touching the Ear, have others as companions on the Arm between the elbow and the Shoulder, according to the position, right or left.

From hence I observe, that if the Mole shall be on the Ear, the more certain and sure ground you have for judgment; but if they be three fingers distance from the Ears, the like will be on the sides of the Hips; but if they be two fingers distant from the Ears, the other seemably are on the backside the brawn of the Arms.

A Mole eminently appearing on the upper Lip, almost touching the Nose, discovers another betwixt the Fundament and Secret-members.

But he that hath a Mole on the middle of the ridge of the Nose, hath its opposite in the Seam of Nature, in the middle of the Secrets: it falls out, and that not seldom, that a Mole being three fingers remote from the Nose, doth not point out the place before repeated for its opposite, but the Hair, and more remote from the Secrets, which the Moles on the nether Lip and Chin most usually signify: yet sometimes those Moles on the Chin, point out others on, or near the Knees and Legs; and the rather, by how much the lower they be seated on the Chin.

The Moles which are posited on the Jaws, a little lower than the nether Lip, have their opposites on the sides of the Belly between the Thighs and the Secrets nay in the very middle of the Belly under the Navil, if it be on the middle of the Chin.

A Mole on the extremity of the Chin, shall discover another very near the Privy parts under the Navil.

The Moles which are on the grisly tips of the Ears, point out others answerable on the Wrists, or near the Hands.

If a Mole be on the outward and upper gristle of the Ear, it points out another on the brawn of the Arm, next the elbow.

If a Mole shall be in the hollow and inward part of the Ear, it demonstrates the like on the palm of the Hand.

But if it be opposite on the back side the Ear, it hath its relation likewise to the back side the Hand.

I V.

Not only the Face and Moles thereon, which are obviously conspicuous to every Eye, have their signification of the like Moles on the opposite parts of the Body, but also the Hands and Arms claim this privilege also, and have their relative sympathy on those parts subjectively referring thereunto.

As thus: A Mole being on the brawn of the Arm, above and near the elbow, for certain there is answerably another near the Knee.

If on the back part or bone of the Arm below the elbow, another answers there-to on the calf the Leg.

If on the brawn of the Arm there is a Mole, another oppositely is on the midst of the Thigh.

If also on the Wrist, or near the Hand, you have a Mole, you shall experience another on the Ankle-bone (or as I may say) the neck of the foot.

Lastly, if Moles are on the fingers of the Hand, the same answerably are imprinted on the toes of the Feet, which relative proportion likewise holds in demonstration betwixt the Ears and the Legs, between the Knee and the Foot.

V.

Notwithstanding what hath been said, it behoveth us to understand that these Rules (though they have much truth in them) yet they are not perpetually certain and true, when as natural causes, which are the fundamentals of this Science, sometimes fail, as *Aristotle* teaches in the 2. Book *De par. Adimalium*. If natural Rules of causes sometimes themselves deviate from truth, much more these notes and signs of the Body may fail the Artift; and not only those Moles which through accident, or otherwise at different times affect the body after our Birth, but also sometimes even those which signate the Body in the Womb, as having their original from the vehement desire and inordinate lustful longing of the Mother.

V I.

As to what I hitherto have handled, others which have gone before me have seemed wittily to express in their Writings; but they have touched this subject so briefly so variously, and unaptly, that they have rendred this Doctrine of Moles almost wholly frivolous and vain, and have rob'd it (as I may so say) of its credit and worth; but I cannot sufficiently admire, that none of the Ancients, which have searched out most things with great diligence and industry; nor none of our Modern Authours, whose curiosity in the search of things hath exceeded otherways, have not assayed to explicate and unfold the causes and reasons of this Science, if not the true and necessary, yet at leastwise the probable causes thereof (as I have said before) wherefore the Moles posited on the Face, should have the like distributed through the Body, and should demonstrate according to a certain order, the respective places of their position: therefore now shall I encounter and assay to explicate this same laborious Secret of Nature, involved in the thick mists and extreme darkness of Difficulties; by the Ancients not onely neglected, but not once so much as named: which while I attempt and perform, I arrogate no Merit proudly to my self, nor do I any whit detract from the renown of the Antient, neither do I glory to have found that the Antient could not: but I rejoyce to assay, and seek out that Knowledge which they have neglected, or have refused to attempt; neither do I confide so in my own strength, that whatsoever I shall conceive hereof, and to the extent of my Desire, that I shall be able of my own abilities to effect and bring to pass; but that I may sublevate, hold forth, and in some measure build up this admired Fabrick, and mass of Nature; to the erecting, sustaining, and firmating of which, the most choice materials, and most solid Ingenuities shall afford their helps: and the following Age of the World shall receive that from us, which it shall admire.

V I I,

God Almighty, the only Creator of all things, after he had created the Fabrick of the Universe, which for the magnitude and variety of things obvious to the eyes was infinite, difficult to be searched out with the piercing eye of Reason; God, I say, as a cunning skillful knowing Geographer, would, that this admirable Fabrick, the Universe, should be delineated and described in this little Table, even in Man himself, and comprehended in him as in a compendium most perfectly, that Man might be as a type of the whole Creation, and therefore he is call'd *Microcosmus* i.e. *parvus mundus*.

A little World. To shew this, how and in what manner all things contained in the Universe, are represented or expressed in *Man*, was easie for me to do, but that I should exceed the limits of my intended Discourse. Now seeing *Man* is composed of two parts, a Soul and Body, there having been many that only endeavour to find the World and the similitude thereof, in the Body only; it will not recede from my purpose if I Consider the Soul likewise, and ground my Observations on that, as others have done on the Body.

VIII.

In the first place, The humane Body when it is Conceived, attracteth and receiveth a certain proper power, vertue, and force from the Celestial Influences, and the Ætherial Spheres, as is manifest from most certain observation, which influential vertue the Astrologers call Jovial or Saturnine; Jovial, when as by the benigne influence and favourable rays of *Jupiter*, the blood is tempered with a moderate heat and produceth mild and gentle manners. Saturnine, when with the sharp and dry rays of *Saturn*, the humours are affected, and rendered melancholy; and terene, savage, rough and harsh manners are produced. So also in the powers of the Soul, those Divine Bodies shine forth, and send their vertues, as the *Moon* affects it with vegetable power; *phantasia*, and the wit, is enlighthned by *Mercury*; the concupiscible power *Venus* adjuvates; the *Sun*, the vital; the irascible, *Mars*; the natural, *Jupiter*; and amongst the rest, *Saturn*, the retentive faculty. The eighth Sphere without doubt represents the Will; so that as this moves, volves, and acts by his primary motion the other Orbs, so the other moves, directs, guides, alters, and changes the affections of the *Mind*; as is sufficiently explored in the disposition of these Stars, their vigour, force, and power in the moment of the Nativity; from whence it cannot be difficult to divine, and demonstrate to what affections, inclinations and resolutions any one is most principally inclined. Moreover we should candidly and freely give place to Reason, which should as a most magnificent Prince rule, guide, and triumphantly command by her power, seeing to this end we have received a power of Free-will from God in Humane affairs, that we should so use Reason in all our actions, that our actions should be squared thereby.

Furthermore the Soul hath similitude with the Elements; with the Earth, in reference to those active senses, which the earth even as by open active passages, unobscures her self, that the truth and Science of her mysterious Secrets may be elucidated.

With the } Water, which simulates the Imagination.
 } Air, in reference to Reason.

Lastly, with the heavenly Sphere, by reason of the Intellectualls; as also in the body one Element hath more perfection and predominance than another, so in the Soul one quality is most eminent and predominant, another is inferiour and subordinate.

And so when as in the Body all parts and qualities are so fitly dispensed and composed, that they consist together in a united fit natural proportion, so likewise is it in the Soul, all things being so aptly moderated and fitly composed, that all the affections (as it were) in apt and set numbers and figures, conspire an harmonious concord. From hence therefore, *Man* may aptly be called *μικρόν κόσμος* a little World, or a certain type of the great World, as in respect of his Body, so also in regard of his Soul.

I X.

Because in this Humane Fabrick, the interior and more secret parts of the Body, which in admired order and wonderfull wisdom are so disposed, conjoined, and divided, but subtracted from the indagation of the eyes, do vail and occultate the nature and inclination of any one, as also the affections of the mind: The Almighty hath imprinted those external signs, by which the internal face of Man, his condition and affections, as well of Body as Mind, to which he should principally be inclined to, might be manifestly discovered and made obvious. From whence they seem to be highly injurious to God and Nature, who upbraiding, both, with this defect, as if there was no other way to disclose the internal state, conditions, and affections of Man, than to open his brest and take out his Heart; which certainly would be of bad consequence, and in their own case, a cure sufficient to scourge their folly; but God seems here to represent the Merchant, who having stored his Shop with all sorts of VVare, finds it inconvenient to bring it all to the open window to be seen, it being indeed impossible, but exposeth to the open view some small quantity of every thing, by which may be judged what is within. So the Almighty when as he would not subject to the eye all internal qualifications, produceth such brief outward signs by which the internal affections may be clearly known. And moreover, because those signs do exceed in number, being diffused through the whole body, some as occult, others covered, and as it were hid from the sight, he epitomizing them together hath dispersed them in the Face, which serve (as signs hung at the doors) to discover and demonstrate these latent and vailed marks of the Body, as also to explicate the state and affections of the Soul it self.

X.

But I hold it not convenient to stay any longer upon these things: Let us consider the figure of the head, behold it is round, the most capacious and perfect figure, and a type of the VVorld it self.

The Face, what is it but an example, and (as it were) a picture of God, as Moses the Law-giver, hath most rightly explicated?

The Forehead likewise, in which all the actions of the Intellect, even as in an Image aptly are expressed, and in which that supreme power of the Soul chiefly shineth forth in action, what less setteth it before our eyes then the supream angelical Intellect, and the Celestial orderly Aspect?

These same lines on the Forehead being six, and one triangle, by the *Metoposcopers* are referred to the seven Planets; the first to ♀, the second to ♄, the third to ☿, the fourth to ☽, the fifth to ♀, the sixth to ♃, and lastly the triangle to ☿, not without the impressions (unless this should be accounted a superstitious curiosity) of notes and characters, by which the Planets are figured.

X I.

But let us more narrowly consult Nature her self, that we may leave the clouds of Opinions; Are not the seven apert Properties of the Face, by which the senses admit to themselves the species of things, and undergo their proper operations, fitly compared to the seven Planets? We call the Sun and Moon the Eyes of Heaven, so aptly may we call the Sun and Moon the Eyes of Man,

The Mouth, in which the chief grace of the Face consisteth, representeth *Venus*.

The Nostrils to *Jupiter* and *Mercury*, when as the Nose represents *Jupiter's* Scepter, and *Mercuries* Body.

To *Mars* and *Saturn* the Ears by reason of the similitude of their dry nervous quality.

The Moles also here and there sprinkled on the Face, may most aptly resemble the other Skie, or the Stars of the eight Sphere.

X II.

But let us descend to the Elementary Regions; the Eyes and the sight, according to the doctrine of *Plato* and *Galen*, refer to the Fiery Region.

The Sense of Smelling, as *Galen* in *Lib. 7. de Secretis*, as also *Hippocrates* and *Plato* will have, refer to the Air; the organ of sent is vaporus, and consisteth in the quality of air.

The Taste, as *Galen* teacheth in *lib. 1. de Causis symptomatum*, seeing that it hath the most moist instruments of all, and consists in a humid quality, may be compared to the Water.

Lastly, the Ears, which are wholly gristles, and as it were without blood, shew forth the similitude and nature of the Earth.

X I I I.

That we may continue this comparison, and consider the compounded Elements, we here find the most noble type thereof shining in the head, but principally in the Face; as for what belongs to mixt imperfect Elements, those vaporous spirits of the eyes, like smoak, by which tears, or the like are produced, and are wont to presage sorrow, represent the Clouds of the air, and thick and foggy mists, which the vulgar Physicians in the eyes call Cataracts, and signifie *ὀπκίματα*.

Great fogs and condensed thick clouds, ready to pour down thunder and earthquakes, may be referred and assimilated to sneezing and laughing.

Rain, Snow, and Hail, to tears.

Tempests and foul weather, to other more gross excrements of the Head.

The Rain-bows may resemble the colour of the Cheeks, which admit of various colours, according to the dispositions of the mind.

Moreover the mixt and perfect Elements, pierce they not the eyes of any one, though half asleep, by that most absolute formation of the countenance?

Things certainly animated in the countenance, may be known by the agitations of Nature it self; the vegetative are represented whiles we daily apprehend easily the Face to be altered, and the complexion to be increased or diminished; neither by any other instrument then by the mouth and teeth is a passage opened for the preparing and

and reception of meat and drink. And further, where do we see the intimate and exquisite senses to have their seat, but in the head? the Soul, the indigatrix of all things, and that most noble faculty of the Intellect, which by the *Greeks* is called *νῆς*: have I not taught that even in the Lines and signatures of the Forehead, as also from the fore-part of the brain, it to shine forth mightily in actions, and to be secretly expressed in those lineaments as in a Table? Wherefore there can be no more certain and fit an ornament than the Head of Man; and chiefly the Countenance: for the great Work-master of all things, God, hath made it the singular pattern of his whole Work, or rather of that Archtype and most perfect work of the whole World, in a certain manner, at least to be a sign and a shadowed image thereof: for not the vastness of the whole Orb could be forced into this subject, so as to be circumscribed therein; neither could the limited stature and brevity of Man, take in the distinction of all things.

X I V.

Therefore for this cause hath God so disposed the parts and lineaments of the Face, and so fitted the proportion with the whole Body, that from the Moles in the Face, as in a Compendium or Index to the whole Volume of the Body, we might find the other Moles of the Body, and derive a certain judgment therefrom. For my own part I declare as I think hereof, that from that admirable proportion, as the disposition of the Mouth, and the conformity, which the *Greeks* call *ἀναλογίαν*, of that and other parts of the Face to the proportionate parts of the Body, a man may resolve, expediate, and enodate the most imperceptible latent nodes of natural causes, and dilucidate apertly their difficult positions: by which means it so comes to pass that not only the affections of the Mind, but the most co-opert and hidden marks of the Body, vail'd with our garments or otherwise, we may denodate, and certainly demonstrate; which thing truly is so extremely difficult, that it hath not been yet in the right way assayed, by any that I know of, much less thoroughly taught, by what ground or way we might certainly gather the knowledge of the hidden secret Moles of the Body, and their significations, from the Moles visibly appearing on the Face.

X V.

According to Method let us consider *ἀναλογίαν*, or conspiracy (as I may so call it) in two parts, or under these several notions, as we have determined to hold it forth, considering the quantity or measure, or either the quality & condition of the subject, from both these to draw forth natural causes affecting plainness for the greater perspicuity of the matter, we hold forth one under the name of Proportion, the other under the appellation of Similitude; as for example, the Buttocks hold the same Analogy with the magnitude of the Body in reference to measure, as the Cheeks with the other parts of the Countenance in comparison; and this is that we call the proportion of quantity or measure. But whereas we shall shew that the Hips or Buttocks in a certain manner may be compared to the Cheeks, seeing they are both brawny and fleshy, and have the same proportion in their situation to the Body, we may pronounce this under the notion of similitude. If I should adjoin causes derived from certain Astronomical Fountains, which I account very meet, and should give the third condition of Analogy, it would bring much light to this difficult and obscure Doctrine. Also I desire the curious Reader to be admonished that this three-fold Analogie of likeness in all parts of the Face, or in all parts of the Body together, is seldom found; but being found, (the Rules being observed which in the fore-part of this Work we have laid down) thy judgment cannot be frustrated, nor can any thing appear

appear, which shall infringe the divination of Moles, which we have largely proceeded in; but now in certain in whom only these two are found, as Proportion with Similitude; or proportion joined with Astronomical Analogy, the reason and ground of these Moles doth plainly and fully appear; when as depending upon proportion with similitude, without this Astronomical Analogy, the judgments and conclusions you shall draw from hence, shall labour under much slanderous suspicion. Therefore now shall I engage my self to explicate and unfold these three particulars, in that methodical order I have propounded.

X V I.

Now in the first place, that distinctly and plainly I may lay before the eyes of all, this Proportion, in which the parts of the Face are referred to the other parts of the Body, it is necessary to observe what proportion the parts of the Face have each to other, and what congruity is observed amongst themselves; and furthermore to declare how the proportionable parts of the Body agree amongst themselves, and answer each other, and each of these distinctly known. To begin with the Face. To the right understanding this proportion, we must conceive therein a threefold dimension, consisting in longitude, latitude, and profundity; although longitude be the most observable in this Subject, yet the other are not to be pretermitted. That we may distinguish this longitude by a right and unerring Rule, the business requires that we be indagacious and exact in the least punct of the measure thereof, by which means the other particulars of the Face may aptly be known, and measured amongst themselves. And lastly, drawing up these proportions according to the Rules of Symmetrie, the whole proportion of the Face, and all the parts thereof exactly may be found.

Therefore first I consider the hollow between the bridge of the Nose and the Mouth resembling a trench, having a hollow in the midst, and a rising on each side, which equally divides the upper Lip in two parts, and answers to each nostril, by like equal dimension, this is of least consideration of any part of the whole Face, seemingly; but a most equal and exact dimension is found herein, be it larger or lesser, and multiplied (as I shall shew presently) it rendereth by a most certain ground, a full Rule, by a line as it were, to measure the whole Face: for the breadth thereof being doubled, is that proportion as is between the Mouth and the Nose; the measure of the upper Lip; being again doubled four-fold, it renders the proportion of other parts, as the length of the Mouth, the space between the Eyes; and that space from the nether Lip to the extremity of the Chin, all these bear this four-fold proportion. Moreover the length of the Nose, as also the space from the root of the Nose to the hair on the top of the Forehead, *i. e.* the altitude of the brow, and from the Nose to the end of the Chin, these are all of one dimension, and bear a sesquialternate part to the former proportion, *i. e.* a six-fold duplication of the lesser parts before mentioned; also the circumference of the Mouth, the Ears, and that space from the extremity of one Eye to the utmost corner of the other Eye, these bear a double proportion of the last before recited, that is a twelve-fold duplication of the least particular measures; the whole length of the Face, and circumference of the Forehead hath a sesquialternate proportion to the compass of the Mouth and the parts before named, *i. e.* they contain eighteen of the least duplicated measures. Moreover the space from the beginning of the Hair on the top of the Forehead, to the joint of the Neck behind, the very extremity of the Back-bone, and the space from the extremity of the Chin to the Vertex or top of the Head in proportion hath a sesquialternate dimension to the longitude of the Face, and comprehends in whole, twenty-four of the least duplicated parts.

XVII.

What need I instance in any more particulars? The symmetry of parts, the proportion of numbers, the Congruous consent of things, and their harmony; one with another, are matters more admirable then expressible. If we observe diligently with the eye of our mind and reason, we may clearly in this Fabrick of the Face, discern such species of numbers: Some alike, others unlike; some likely, yet unlike; others unlikely, yet alike: As also, the first simple, and uncompound; the second compound: Some perfect, others imperfect; some equal, others unequal; all proportions may here be found, as well Arithmetical, as Geometrical, and all Harmonical.

Here you may find the Double proportion, the sequalteran, the sesquitercian: Here you may find composed Harmony in its parts: As the Diatesseron, the Diapente, the Diapason; all which to particularise, would be too tedious, seeing it may be gathered most manifestly and clearly from what I have already said.

What if I should further add, that in the Face are all Geometrical figures, as well circular, as right, expressly to be seen? Certainly this Constitution and Composition of the Face, is infinitely to be admired, and worthy wonder, even to amazement, but more worthy of admiration in this, that the Face not only represents the whole Fabrick of man; but is also a certain, perfect, absolute, compleate Type of the whole Universe: which it could not be, unless it did imbrace all answerable proportions; for if so be the whole body be composed of this Harmony, and all the parts bear the same proportion, it was necessary to constitute one certain part as a type, that might be able to mensurate (as a line,) all the other parts exactly: whereupon the Face as most apt to this purpose, to be a type of the whole work; so that from that type, the marks and figures of the other parts of the body, by a sure sympathy and fit cognation might be signified.

XVIII.

Moreover, the great and chief Creator of Nature, knowing the face to be sometimes subject to deformity (as in the exuberancy or defect of matter, or through accidents, from the operations of the agent, through too much vehemency or remissness, or the like) the judgement from hence might be difficult or erroneous, hath pleased to give a rule, as a certain unerring standard, exposed to our eyes: by the which the Face and all the parts thereof, whether they are true and natural; might as certainly, as certainty it self, be explored and tried: And this is the Hand to which Mortals owe much. By the hand are enemies repelled, the life defended, Sphaeres, Globes, and, as it were, new Heavens are fabricated; Cities, Houses, Ships, are thereby Fabricated: With the hand, Garments are woven, and made fit for mans use: all things in imitation of Nature, are therewith Painted; figures are cut, and Statues ingraven: Pictures are by the hand most lively shadowed; And lastly, Histories, as living Monuments of times and Lawes, are therewith written; the hand therefore as the common aid and power of the whole body, is the measure, or beareth the proportion of the Face; for such is the natural proportion of the Face in longitude, as is the length of the hand, from the wrist, to the end of the middle finger; which rule fails in very few men; and as all the parts of the Face measurably proportionable, in an harmonious way, respect each other: So likewise the parts of the hand amongst themselves, and in relation to other parts of the body, retain a certain true dimension; as first, the index, or forefinger, the length thereof measured

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from

from the end of the nail, to the third joynt on the back side, giveth the just half magnitude of the whole hand, and is alwaies found equal to the other part of the hand, which extendeth from the root of the fingers to the wrist; the like the middle finger shews, being measured on the inside the hand, from the extremity of the finger, and extended beyond the mount, according to measurable proportion; the same quantity of space, and the self same dimension, is from the bottom of the mount to the wrist, the line being extended; the Nails also of all the fingers have the same length, as the space from the bottom or root of the nail to the top of the first joynt; also the circumference of the thickest finger, answereth in a certain proportionable measure to the length thereof.

XIX.

Many other symmetrical proportions might here be laid before thy eyes (gentle Reader) in which the parts of the hands fitly correspond; but that I should seem too prolix and tedious; and these, observing the rules and similitude of symmetrical proportion, seem an easie business to be understood, being so delightful: I mean, in what the parts of the hands agree amongst themselves; as also their congruity to the Face.

Wherefore that I may for the benefit and delight of the Reader, fully open this truth, I shall most accurately delineate, as in a Table, and draw forth the proportion of the Face by the Hand: As,

First, How much is the length of the Face, and the circumference of the Forehead, so much is the length of the Hand, from the Wrist to the end of the middle Finger; that space which extends from the root of the hairs in the Forehead, to the hollow, nostrils, bridge or middle of the Nose, answers in proportion to the middle finger; the other part from the midst of the nose, to the extremity of the chin, we find in mensurable proportion, answers the rest of the Hand, from the root of the Fingers to the Wrist most exactly.

Furthermore, that joynt which is the first and greatest, next the palm of the forefinger, rendreth the altitude of the Forehead; as also, the second and third joynt of the same finger, considered to the extremity of the nail together, are observed never to differ in mensural proportion, from that space which is from the upper eye-lid to the orbicular part or middle of the Nose: The first and greatest joynt of the middle finger, is found to agree in just dimension, to that space which extends from the lower part of the nose, to the upper part of the chin, under the nether lip: The second joynt of that finger measureth the whole chin; but the first and greatest joynt of the ring finger, most exactly answers in proportion to the chin, from the lower lip to the extremity thereof: The third joynt, next the nail of the middle finger, most adequately measureth that lacunous hollow of the upper lip in length, betwixt the nostrils and the upper lip; in like manner, considering the first joynt of the middle finger, next the hand, so much as is the longitude of that trebled, such is the proportion of the length of the mouth, if with a thred you measure the arch of the lip; but if you measure the longitude strait through the vacuity of the mouth, the joynt of the finger exceeds; but the same measure of the same finger, renders the altitude of the forehead: The palm of the hand in length and breadth (in persons not over fat or lean) most usually renders the proportion of the cheek in longitude and latitude.

So you see in this manner, according to this plain and delightful method, that the hand is as a certain perfect measure, by which we may explore, the disposition and symmetrical proportion of the face in every particular, that by the face, as by the other parts of the body constituted thus proportionably by Nature, we may without error, according to true proportion, make our observations and distinctions; and as commodiously it may, so it is manifestly necessary, to revoke whole body to this symmetrical proportion. Let no man relish this with distaste, or account this

Doctrine

Doctrine a nicety : when as every man ought with care in and above all studies, to endeavour this above the contemplation of all other things, *seipsum noscere*, to know himself ; wherefore most worthy are they of just reprehension, who neglecting this knowledge, spend their sweat and labour in the investigation of Terrestrial Tracts, the immensity of the Sea, and in the toilsom circumspection of the most remote and vast Universe : as also the ignote dimensions of the harmonious Spheres ; even like unto them who through over much ambition, or overcome with curiosity, are carried on with their full might, after the floating bubble of popular applause in civil administrations ; or the dispensation of publique affairs, when in the mean time, through an inanimate slothful, careless disregard of their own domestique affairs, they ruine their own property.

X X.

Wherefore that I might invite others to this useful Philosophy, I have at last set my hand to this work, wherein I would have considered, that nature, by superlative providence, and principal industrious study, hath fabricated this Structure of the Body, the Face being constituted in the very upper and most conspicuous part thereof ; in which, as in a glass, the whole Man might shine forth, and be made more easily obvious to the eyes of the beholders, as also thereby be represented to us, the *Ideas*, and (as it were) the images of the affections of the mind.

The Face is, as I have said, the beginning and principal (as it were) of the body external, on which all the proportions of the whole body depend, as number on a Unit, and a line upon a punct or point. Concerning which I observe and determine, that most commonly in our Region and the adjoining, the longitude of the body generally answereth to the length of the whole face 9. times. I deny not but that in some men, nature is more dilated, in others more contracted ; for there are some, whose height or length of body, equalizeth the dimension of the face ten times, others eight times (between which nine is the medium) very rare it is, if the body exceed not seven proportionable dimensions of the Face ; the biggest exceed not ten measures of the face ; the lesser, as they are not under seven, so they exceed not eight ; for scarce ever is the brevity of the body concluded in so narrow a period, but it extends to seven measures of the Face in length ; for Nature indeed, which hath with the greatest industry, and Symmetrical harmony, made Mans body humane, so absolute above all other things, making Man the Master-piece of her operation, cannot be guilty of so indigested, impolish'd, imperfect a piece. The taller, who are found in the greater number of ten, or near it, which in true proportion exceeds the common ordinary stature : These are bound under some more propitious Stars, as being most perfect in proportion ; from whence *Aristotle*, that great and principal Interpreter of Natures secrets, hath customarily commensurated the beauty and majesty of the body by magnitude ; therefore I adjudge it a work of worth, to search out the proper measures of either magnitudes, of that which answers the ninefold proportion of the face, which is the mean ; as also the other which exceedeth this magnitude, which is to be found in very few men ; and to make appear how either of these magnitudes, from the head to the heel, are distinguished into nine and ten proportionable equal just parts.

X X I.

As concerning the first, we are to know, that in the face by a natural proportion, rightly formed (as I have before explained) are found three spaces equal amongst themselves. The first is of the forehead, and is that proportion which is contained betwixt the eye-brows, and the extremity of the hair on the top of the forehead : The second is of the nose, from the beginning of the eye-brows ; the third is from the nose to the extremity of the chin. Many of the ancient Phylosophers have called the first the store-house of wisdom : The second Dimension (which is the nose) renderth to beauty and ornament : The third, which contains the mouth, according to Philosophers, *est bonitatis ades*, The seat of goodness ; therefore these three spaces or measures, being often taken, teach, by a certain, sure and approved rule, that the whole

dimension of the Face, taken nine times, maketh up the perfect and absolute longitude of the body. The first of the nine mensural parts, is the Face itself; the second is from the throat, to the extremity of the breast, where ariseth the gristle called *Ensisformis*, bearing the form of a Sword: The third reacheth from hence to the navil: The fourth, from the navil something beyond the groin, to the beginning of the hip, or huckle bone: The fifth and sixth, from thence to the knees: The seventh and eighth dimensions extend to the ankle bone: And the ninth, succeeds in order from the ankle to the sole of the foot.

Moreover, we may take notice, that Mother Nature hath affected in the first formation of Man, a quadrangle figure full and perfectly æquilateral, which appears very often in many mortals, and especially in them who have their members closely compact; and referring to this consideration, Nature hath constituted the Center in the groin, representing Man equally large and long: For those nine dimensions by which the longitude of the whole body is distinctly mensurated, are in like manner found in the arms and breast, the arms being stretched out: Which truth, in what manner it is formed, I will, to the utmost of my power, as briefly as I may, open and clear; as first, if we measure from the shoulder, without passing by the elbow, and extending to the first joint of the fingers, on the back of the hand; or if from the arm-holes within side, we descend to the joint separating the palm and the fingers, we shall by just calculation, have the longitude of the Face three times; the length of the fingers of both hands, contains the length of the Face once; so that both the arms and hands contain the longitude of the Face seven times: But now the latitude of the Body, which is taken from one shoulder to the other, is so much in quantity as the longitude of the face twice taken: So verily it plainly appears thus in rational Demonstration, that the arms extended, measuring over the Body, conficiate and make up just that space which Nature hath described from the top of the Head to the sole of the Foot.

St. *Augustine*, in his 15 Book *De Civitate Dei*, Chap. 26. took notice that the height of Man from the crown of the head, to the sole of the foot, contains six times the latitude of the Body, being measured from one side to the other: And the Body lying in a sleeping posture, being measured from the back by the side, to the belly ten times, this altitude answers the height of the Body, from the foot to the top of the head.

The altitude of the breadth of the body ten times, and the measure of the body from side to side six times, answers the altitude of the Body. Thus St. *Augustine* observed, which I find in none but him; whom I mention, to shew how the most Pious did take occasion to magnifie the Creator, considering that proportion which appears in his works.

XXII.

Now it remaineth, that I deliver the reason and manner of that other longitude or dimension of the body, being more tall, and more perfect, which is the portion of some few men, according to those ten dimensions of the body I before proposed. Wherefore now I must consider Man under a new measure. Now the first of these ten parts is thus, beginning at the top of the head, and reaching to the extremity of the nose. The second dimension begins at the lower part of the nose, above the upper lip, and extends to the beginning of the breast. The third begins, where the former ended, and extends to the lower extreame part of the breast bone, by a right line; which we call the lowest *Furculum*. The fourth extends to the navil. The fifth to the groin, where the Center or middle of the body is accounted; the other five parts, from the huckle-bones by the thighs, to the sole of the foot, are comprehended, and by just proportionable spaces described.

Thus seeing now, not only the Face in its proportions, which I have plentifully demonstrated; but also that space from the elbow to the extremity of the middle finger, is and may be a just and exact measure of the whole Body.

Lest exceeding the bounds of my intended purpose, I should fail in the prosecution of my determinate resolutions; laying therefore aside these delightful curiosities, I will

will apply my self in the sequel, to that which I have propounded in my thoughts, as the Foundation of this Doctrine; which I shall untold in a delightful, plain and familiar method; that is to say, the proportion which the parts of the Face have with the parts of the whole Body, notwithstanding they retain a similitude of proportions also amongst themselves, that from hence by strong approved arguments we may with the more certainty judge of the Moles of the Body, observing their positions, and resolving their significations.

XXIII.

As I have before observed three equal parts in the Face, and distinguished them in their relative dimension: So here I hold it convenient to note the division of three parts in the midst of the Body: As first, the space from the groin to the Navil. Secondly, from the navil to the Breast. Thirdly, that part which extends it self from the breast, to the beginning of the Neck; all which are here contained in equal proportion.

Furthermore, that space which is intercluded betwixt the breasts, as certain terms or bounds, is measured by the circumference of the forehead; so the brow being triplicated in longitude, equalleth the back in exact dimension, even as the space or longitude (as I shewed before) being taken nine or ten times, answereth to the stature of the whole body. So also the altitude of the forehead being nine or ten times taken, answereth or measureth the longitude of the back. The semicircle of the eyebrow doubled, comprehends the rotundity of the shoulder-blade, by the same reason as the circle compassing the concavity of the eye, describeth the periphery, or circumference of the arm-hole: Wherefore now if these proportions of the Face, as also the similitudes of proportions, in which the parts of the Face, as also of the whole Body, agree amongst themselves, by a rational congruity be admitted: let no man deny, but by the same reason and grounds infallibly, the Moles of the Face have a certain relative consent to the other scattered here and there in the Body; for it is undeniably manifest, that the Face, and the parts of the Face (as I have proved) are as certain sure figures and types of the whole Body, and the parts thereof: therefore now, as in the beginning I propounded, the Forehead represents the Breast; the Eye-brows, the Shoulders; the concavity of the Eyes, the Arm-holes; the Ears, the Arms, the Chin, the Groin, the Cheeks, the Buttocks, the Mouth, Natures servant in Men, the secrets in Women; it ought then to seem no wonder wherefore the Moles (with which Nature hath ob signated the parts of the Body as with certain remarkable signs) should have relation and affinity amongst themselves. Forasmuch therefore as the Forehead relates to the Breast, and other parts, as hath been shewed have their relative dependencies; a Mole therefore on the Forehead shall point to another on the breast; and Moles in any other parts of the Face, shall shew in like manner the same in other answerable parts of the body.

XXIV.

That I may more exactly explicate this delightfom pleasant Doctrine, I judge I shall do a work of worth, if those similitudes, in which the parts of the Face are compared with the parts of the Body, I shall most diligently examine, and tracing through this most difficult Doctrine, discover what way possibly we may come to a more clear light, and illustration of the beams of reason in this subject; yet I would not that any one should be so much an affecter of similitudes, or ever much an inquisitor, that he should expect so exact a rule of the parts, to be in all the parts, as I have shewed to be found in those first of the face, being compared, or related to the whole: for seeing that the face is as a type or index of the other members, as a sign of certain vendible wares, it is not necessary the face altogether to be signed, in that full distinct manner as the body: You find not this in shops or ware-houses; for there the wares are disposed in order; without doors are the signs placed, as the index of the goods which are within; and very convenient it is, when as so strait a place as may contain the

the type, cannot receive the whole, which abounds in diversity as well as multiplicity; wherefore now to this consideration, if not a most perfect similitude, yet a shadowed one may suffice, to shew and manifest that which may not outwardly be shewn, and may be able abundantly to repleat the desire of the Contemplator: But passing by words, I offer to the eye the thing it self, and the example.

XXV.

Whosoever dilligently inspects the forehead, and findeth it rising, plain in the middle part, circular on the sides, divided with a line above, which is terminated with the figure of a triangle, having transverse a various concourse of lines, like to furrows, and observes the brow to have the right and left proportions; as also the promontory in the midst congruent, behold he hath expressed here, not obscurely by that part, the universal posture of the body, which adjoyneth to the throat; which part by reason of its position, the Physicians call *Medium ventrem*, the middle belly, because it is placed in the midst, between the lower belly and the head. *Hippocrates*, the true Father of Philosophy, 7 *Aphor.* calls it *ventrem superiorem*, the upper belly; from the Greeks it is called *ὑπερὸν* perhaps *ὑπὸ τῆς στήθους*, that is, to leap, move or pant; because in this part is the seat of the heart and its continual motion: or as the Stoicks have it *ὑπερὸν τῶν ὀφθαλμῶν* referring to the mind, because they hold that these parts contain the divine part of our mind. The breast is every way most notably bounded and limited, as extended from the throat to the *Diaphragma* or Catilagian Xiphoidan Muscle or Midriff, which is round, lying overthwart the lower part of the breast, separating the heart and lights from the stomach; for it takes its beginning from the craw bone or channel bone of the throat, and ends at the Midriff; the former part with the upper bone of the breast where the ribs meet; the lower part with the joynt of the back bone; the right and left side with 12. ribs as with certain limits, is circumscribed; the former thereof most beautiful, excelling amongst the other parts of the body; it is most capacious, most fortified, and something arising or swelling in the midst, arch like: all which proportions are together found in the forehead, which is capacious, strong, rising, and extended, so that it may be doubted, whether the breast be seen in the forehead, or the forehead in the breast; for you may rightly compare with the triangle of the forehead, the channel bone and the *cartilaginam*; with the lines of the forehead the ribs of the breast; with the promontories of the brow, the paps of the breast: no wonder therefore if a mole appear in the forehead, that there be another seen on the breast and back, by reason of the affinity of position, which in order is represented, if we behold the eye brows which are annexed to the brow; we may see their Analogy with the shoulders, which are the most eminent part of the body, and are connexively united to the breast and back, as the temples are to the forehead. From whence it comes to pass, if a mole be discerned in this part of the face, without doubt you may easily and certainly conclude a mole in like manner on the shoulders towards the right or left side, according to the position of the other in the face.

Moreover (that the admired dilligence of nature might be manifest) if there be a mole on the eye-brow toward the ear, in like manner (as I said before) another shall possess the shoulders, declining towards the back.

XXVI.

In the next place I shall pass to the cheeks, and consider their nature and position, that with the more facilitie I may come to the comparison; and considering these naturally, we find they are fleshy, full of vigour, and moisture, as much or more then any part of the face: as to their position, they are placed in the middle of the face between the brow and the chin. I shall define the cheeks to be those parts of the face which from the mouth arise globously, and most eminent.

But now the question will be to what part of the body, without prejudice, shall we oppose the cheeks in reference to Analogy? I answer the hips or buttocks; for these parts are fleshy, and most full of blood and fleshy substance; this part of the body

body hath its position between the lower belly and the thighs; and in like manner as the cheeks are seated in the third dimension of the face; so are these, as to the third part of the body: therefore if nature hath impressed a Mole on the cheek, you may well suppose she hath impressed another on the buttock; as if it be on the parts of the face near the nose, so doth the other answer either near the secrets of nature, or farther off, before or behind, as that on the face is toward the nose, or towards the ear, by which continuity it oftentimes comes to pass, when a Mole is next the nose, it pointeth out another as near the secrets, (as I noted in the beginning:) if it be on the cheek, then is the other on the buttock, and so in answerable proportion. Moreover as you shall not find a mountain without its valley nor a promontory without a concavity, or hollowness; so in like manner, the eye brows which are the highest part thereof, have their hollowness and concavity adjoined. Now whereas the eye brows behold and aspect the shoulders, as a hill a mountain; so the concavity of the eyes aspect the arm holes as a valley a valley; so that a mole placed on the hollow of the eye, especially the lower part thereof, most certainly bespeaks another on the opposite place in the arm hole; but with this difference; if the mole on the eye be near the nose in the greater angles, which the Greeks call *γωνίαι*, or *γωνίαι* because from thence the tears trickling, slide down, the other mole declineth and adheareth to that part of the arm-hole next the breast; but if the mole be conspicuous near the temples in the lesser angles, or *μεσότηας*, the other is to be understood to be more near the back,

XXVII.

To speak further of the nose and eyes, I shall cease and pass over, for as much as it is well known to every Oculist and Barber, to what part of the body they bear the analogy; I accounting it a vertue becoming a modest man, to conceal and veil over the image of Natures secrets, rather than openly detect them in the face. But if any one with an honest desire of knowing, supposeth no part of nature excluded from Philosophical study, by himself verily, if he will apply and convert his eyes and mind, he may be able sufficiently to attain this curious, even as adopted Science: for if any one consider the portraited form of the nose, as also the annexed balls of the eyes, he presently cannot but have in his eye and thoughts, that part which gives the approved just testimony of a man.

Furthermore, if you will examine the moles, there can be no difficulty in judgement, if you transfer the comparison from the nose to the yard, from the eye-lids to the cuds, the right and left side being observed.

In women the mouth chiefly commonstrateth the privy genital, and from the form and proportion of the lips; I know not by what simile to deduce it to the like in nature; for certain, in most women the analogy holds, and the simile is figured which is unerring and constant to men,

XXVIII.

The ears next are considerable, which are as wings adhering to both sides the head to which part of the body more rightly may they be assimilated then to the arms? For the arms Nature hath affixed as wings to the body; most rightly therefore a mole on or about the ears, shews another insinuated on the arms; but because the arm is partible, and to be distinguished in several dimensions, as that space which descends from the shoulder to the elbow, as that which is the brawn of the arm produced from the elbow to the wrist, and lastly, the hand it self; for Experience, the most certain and observant handmaid of Nature, hath taught us, that to a mole near the ear, another is answerable on the arm near the shoulder; but for that which is upon the ear, there is congruently another on the brawn of the arm; only the difference considerable is, whether the Mole be on the upper part of the ear, in the fin of the ear, in the midst, or rather in the lower part thereof: if the mole be on the upper part of the ear, it discovers one upon the brawn of the arm above the elbow; if on the lower part of the ear, another is intimated near the hand on the arm, a little above the

the wrist; if on the middle of the ear, it shews one to be on the hand; for the hollow of the hand holds correspondency with the concave of the ear, as the back of the hand with the exterior hinder part of the ear.

X X I X.

But moreover (as before I have informed there is evident) so great variety of matter expressed in so small an Image as the Face, and that in so straight a room is enclosed so large a demonstration of the whole body, as most distinctly hath been opened; the divine Architect hath fitly appointed divers members besides the Face, their due proportions; partly that without the help of relative comparison they might in their sympathies be known by themselves; and partly that they might concur and answer other parts of the body, as the parts before explained do answer to, or concur with the Face; when as the Face cannot comprehend a distinct figure of the Feet and Legs, the Hands and Arms have here succeeded: And in like manner, without any prejudice to modesty, do nakedly, and most perfectly express and render this description; for even as the Ears the Arms, so the Arms represent the legs; great is the similitude of both, that well near the same parts, the same joints, the like promptness and aptitude of performing divers and sundry functions appears in both: From hence it comes to pass, that there have been divers who have been able to supply the defect of their hands with their Feet, and of their feet with their hands: As with the Feet to write, to paint, to weave, to give, and easily receive; as also the hands have been useful and expedient, and necessary helps in the expedition of travel, and principally in any defect of the Feet; therefore any one having a Mole on their Arm, Elbow, Brawn, Wrist, Hand, or Finger, in like manner he obtains another on the Leg, Foot, or Toe of the Foot, according to the order and position of the other.

X X X.

As furthermore considering the cheeks and the chin, whether can these be referred but to the belly and groin? With admiration I speak it; milk is not more like to milk, nor an Egg beareth not a greater similitude to an Egg, then these each to other; if with more curiosity we compare these, their similitude will be the more conspicuous: The cheek is fleshy, such is the belly and buttocks: and as the chin is in situation, so are the secrets: and as the chin terminates and bounds the Face, so doth the groin, the belly, and buttocks. From hence it follows that a Mole constituted on the cheek, reveals another on the belly or part thereunto answering, according to the position of right or left; if also in the hollow of the nether lip, another betwixt the secrets and the Navil: if one be upon the extremity of the chin, another is located in the extremity of the belly: A Mole likewise on the Philtrum or hollow of the upper lip, under the Nostrils, will most aptly express another on the *perineum*, between the *Scrotum* and the seat: and thus concerning Moles in all parts, by Analogy and similitude, may most easily be gathered.

XXX I.

Hitherto I have sufficiently discoursed of the proportions which the parts of the body hold with the Face, and amongst themselves, and by themselves, and by reasons, and examples, have fully cleared, how the parts of the face represent and relate to figure, the materials and position of the parts of the body, by which a certain and definite rule of Moles may be constituted: It now remains as in the beginning I proposed, that I derive a cause hereof from the heavenly bodies; for if from those divine operators, all humane bodies have received certain notes, forms, and characters, as from a certain seal, as the learned have demonstrated, not to be wanting in herbs, and the more inferiour ignoble parts of the creation, in all which is aptly distinguished the dominion of the Planets: wherefore then I pray should it seem absurd to be spoken, that every one of us so soon as we are born and formed, receive a character

Character and Sign (as it were) from the Stars and Skies, co-acted by the Supreme Being, in so singular excellling order, and sweet unanimous harmony, on which the Body and Members also depend, as on their proper Star; and by which they are governed, and seem to be therewith signed and characterized.

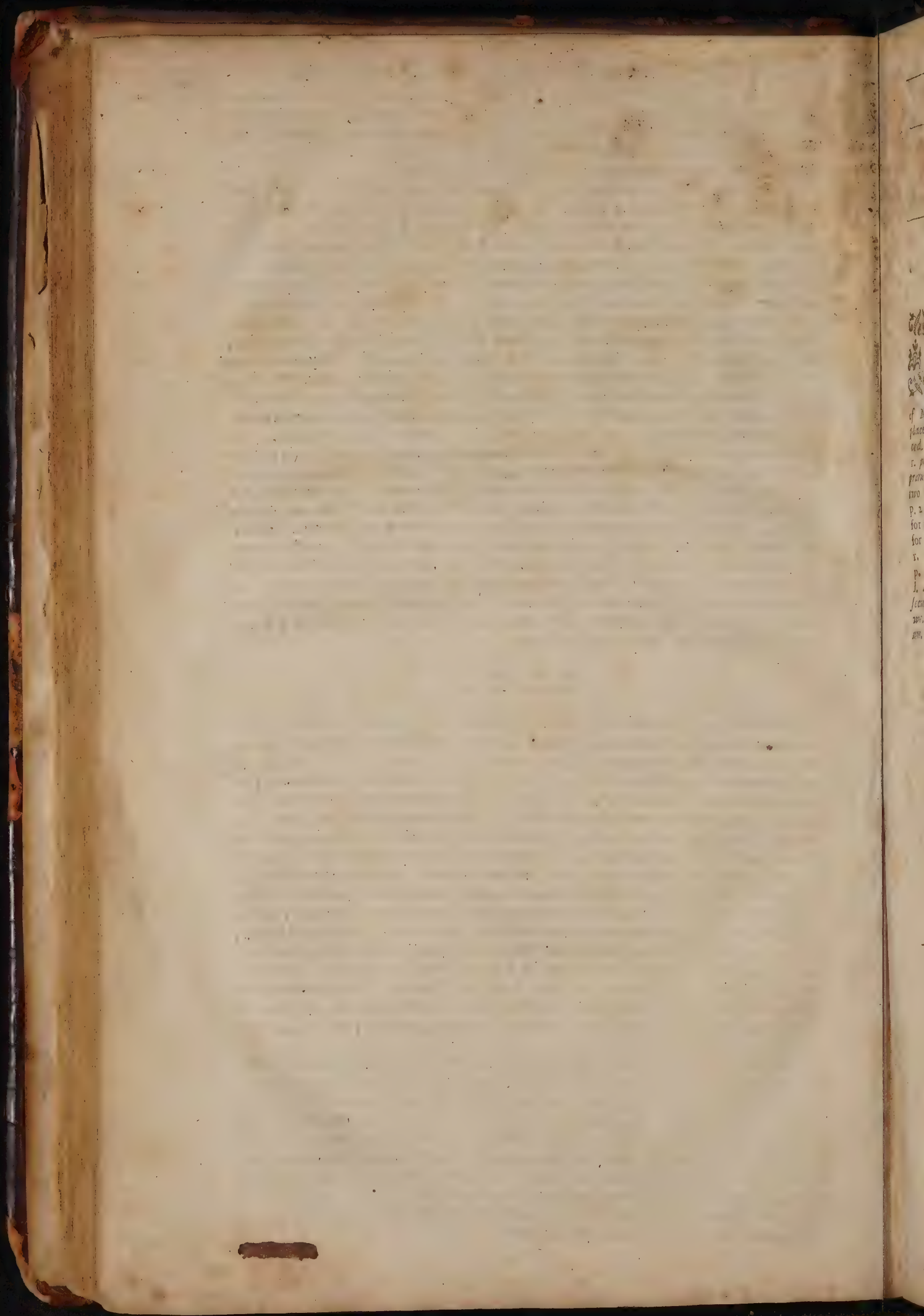
From hence it is, that *Ptolomy* hath attributed to *Saturn* the Bladder, the Bones, the Spleen, the right Ear, the Teeth. To *Jupiter* the Hands, the Pulse, the Liver, the Blood, the Lungs, the Arteries, the Seed. To *Mars* the Reins, the Gall, the Veins and Secrets. To the *Sun* the Nerves, Sinews, Brain, Heart, right Eye and right Side. To *Venus* the Nostrils, the Mouth, the Loyns, Sperm, and parts of Generation. To *Mercury* the Tongue, the Imagination, Memory, Mind and Reason. To the *Moon* also the Throat, Taft, Stomack, Intestines, the left Eye and left Side; from hence also the parts of the Body are distributed to the Signs of the *Zodiack*; as to *Aries*, the Head, the Face, the Eyes, and Ears. To *Taurus*, the Neck and Throat. To *Gemini*, the Shoulders and Arms. To *Cancer*, the Breast, the Paps, the upper Belly, the Spleen, and the Pulse. To *Leo*, the Heart, Stomack Diaphragma, and Back-bone. To *Virgo*, the Belly and Intestines. To *Libra* the Reins Back bone, Sides and Loins. To *Scorpio*, the Buttocks, the Genitals, and Bladder. To *Sagittario*, the Thighs, as also the Genitals. To *Capricorn*, the Knees. To *Aquarius*, the Legs. And to *Pisces*, the Feet.

Astrologers likewise have affirmed the Planets to bear rule in every part of the Body; but do vary in their dominion and signification, according to the variety of the signs in which they exist in the time of each *genesis*: According to which order in *Aries*, *Saturn* disposeth the Breast, *Jupiter* the Belly, *Mars* the Head, the *Sun* the Thighs, *Venus* the Feet, *Mercury* the Legs, the *Moon* the Knees and Secrets. In *Taurus*, *Saturn* governs the Belly, *Jupiter* the Back, *Mars* the Neck, the *Sun* the Knees, *Venus* the Head, *Mercury* the Feet, the *Moon* the Neck and Legs: and thus mutably they change and vary their Power, and imprint in the humane Body their force and characters, according to the various position of the Stars and Planets, in a different manner; which things (because I have receded long from the limits of my Argument) I forbear any further to prosecute.

X X X I I.

Now lastly, as to the subject of Moles, they seem from what hath been said, to be as certain noted marks and observable characters impressed on the Body by the influence of the Celestial Signs and Planets answering thereunto, not only in their situation and form, but also in their very colour, they vary in the geniture of every person according to the dominion of each Planet: wherefore seeing that all the parts of the Face have a certain necessitated affinity with the other parts of the Body, and bear as a Prototype or pattern, the representation thereof; for it is congruent to Nature, that with what Marks, Mole, or Character the part of the Body is signed by, the most powerful significant ruling Star, or Planet, with the same also that little emblem of the Face is figurated, which relateth to, and expresseth that part of the Body; but principally if that mark or character in a convenient magnitude, be easily visible and discernable, that comes not to pass only by the dominion of this or that Planet, or Sign, but by the conjunction of the Planet ruling with the Sign, as is more evident, considering that the Conjunction be it good or bad, in regard of the Planet which shall have dominion with the Sign; I say the Planet and Sign together affect that part of the Body relating thereunto, by their conjunct influence, and impress therein a more substantial Mole or Character, according to their proper significant colour.

Thus have I finished this third and last reason of Moles; and have sufficiently waded in this various, yet pleasant relisht Doctrine, to the satisfaction of the ingenious; although I confess it was not the resolved purpose of my genius, to produce all those things which curious Astrology hath found out, which may seem to tend to the more perfect, absolute, tried perfection, which favouring of too much curiosity, it will be more convenient to touch, than to penetrate, to be understood than professed, which hath answered my intent, rather desiring in the full explication of this Doctrine of Moles, to appear not only an Astrologer, but also a Philosopher: Which that I may make good, not only in Writings, but also in Life and Conversation, I implore the Eternal Wisdom, and Incomprehensible Deity.



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ERRATAES.

Age 7 Line 15 for *passing* read *passion*. p. 13 l. 31 for *gaudit* r. *gaudet*. p. 42 l. 2 for
 chap. 10 r. chap. 11. p. 82 l. 21 for *Uriel* r. *Michael*. p. 85 l. 10 for *Tis* r. *Tris*.
 p. 90 lines the two last, for chap. 5 r. 105 page. p. 12 l. 26 for *more tempora-*
 ry better, r. *temporary more better*. p. 96 l. ult. for *inquisitions* r. *inquisitiones*. p.
 99 l. 16 for *tuer* r. *true*. Ibid. l. 32 for *lights* r. *delights*. Ibid. l. 47 for *disnosed*
 r. *disposed*. p. 104 l. 36 for *ni* r. *in*. p. 114, Aphorisme 2, 1, towards the mount
 of Mercury. p. 126 Aphorisme 10, for *party* r. *parent*. p. 148 The figure of the Hand wrong
 placed, it belongs to Page 149, and the figure 149 belongs to Page 148, the Aphorismes are right pla-
 ced. p. 156 l. ult. for the figure following r. the figure going before. p. 159 l. 7 for *protionating*
 r. *proportionating*. p. 160 l. 18 for *have added* r. *we have added*. p. 182 lines 26 and 27 for *car-*
prorum r. *caprarum*. p. 185 l. 6 for *ux* r. *ux*. p. 192 l. 23 for *ingenioso* r. *ingeniosi*. p. 216 the
 two last figures of the Faces misplaced, read the Aphorismes of the one to the other, and it is right.
 p. 218 l. 7 r. according to the height. p. 231 l. 27 r. is to see Women fair and white. p. 235 l. 26
 for *izael* r. *jezael*. idem l. 30 for *spes* r. *spei*. idem l. 32 for *lethuijah* r. *leaviab*. p. 236 l. 18
 for *Dominus* r. *Domus*. p. 240 l. ult. for *adavapia* r. *adavapia*. p. 241 l. 16 for *avabupiaois*
 r. *avabupiaois*. p. 242 l. 5 for *xivse* r. *xivseas*. ibid. l. 26 for *πεντων* r. *πεντων*.
 p. 261 l. 17 r. grief of mind. ibid. l. 20 r. ~~xx~~ and ~~x~~ money. p. 258 l. 29 for *their* r. *the*. p. 263
 l. 49 for *permant* r. *permanent*. p. 275 line the last but two, for *his voice seemingly* r. *his speech*
seemingly. p. 280 l. 13 for *charspers* r. *characters*. p. 283 line ult. for *should we be* r. *should*
we. p. 286 l. 40 dele *be likewise*. p. 289 l. 41 dele *is*. p. 291 l. 6 for *adimalium* r. *animali-*
um. p. 296 l. 40 for *sejymalternate* r. *sextuplus*. p. 303 l. 18 for *πavtigas* r. *πavtigas*.

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